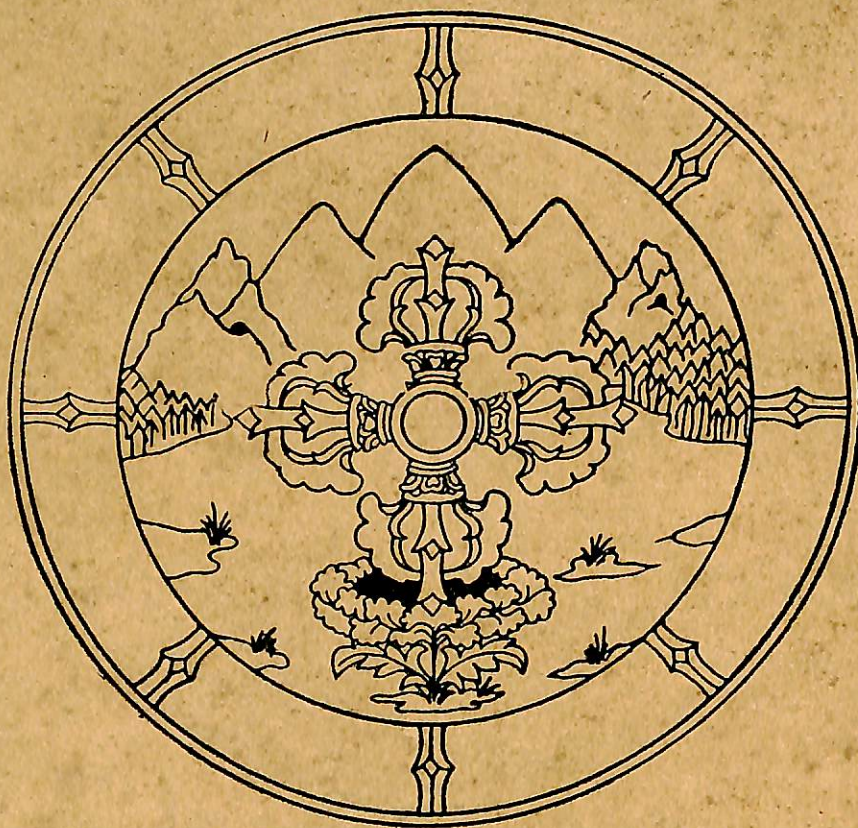


**BYANGTER
TEACHING & PRACTICE**

**ACCORDING TO THE TRADITION OF
KHORDONG MONASTERY**



**EDITED
BY
KHORDONG THERCHEN TULKU
Chhimed Rigdzin LAMA**

TRANSLATED INTO ENGLISH

**BY
C. R. LAMA
&**

JAMES LOW

THE UNIVERSITY OF CHICAGO



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1890

FOREWORD

The text translated here is a very small book in the original Tibetan yet its meaning is very important. The main teaching it gives is the cutting of ego, desire, of ignorance and so on. This is the principal and most essential point to be understood. Apart from this the text deals with how to develop a proper gentlemanly manner and gives important instructions on correct social behaviour.

This book is generally attributed to Jowo Je Pal-dan Atisha Dipankara Sri Jnana, but originally came from Dharmarakshita who was one of Atisha's twelve principal Guru. Atisha gave this teaching to aBrom-sten-Pa and translated it into Tibetan with him. This text became one of the main teachings of the Khadampa Lamas who often had the custom that one man should get one teaching and do one practice, though some Khadampas also had many different teachings. From the Khadampas the teaching spread to the Sakyapa, Kargyudpa, Nyingmapa and Gelugpa. Nowadays some people believe that this is only a Gelugpa text but I do not agree. Though I might also agree, for the Gelugpa mainly do not have any special philosophy or teaching beyond the Tibetan Tripitaka which was largely translated in bSam-Yas Monastery in the presence of Padma Sambhava, Santarakshita, Vairocana, Vimalamitra, etc.. All the religious sects of Tibet except the Bon come from these translations and every sect follows the Tibetan Tripitaka. In particular the Tibetan Tripitaka means the scriptures translated from Sanskrit into Tibetan. It includes the work of Lord Buddha and the Indian Pandits but not of any Tibetan man.

My system of instruction is that to each foreign student who comes I teach first the alphabet and then secondly some short Dharma text in Tibetan. By the time the student has finish working on that text he will automatically have gained some knowledge of grammar and a vocabulary of a few thousand words. And if the translation is a good one then we print it.

Thus when Mr. Theo Dijkman came to see me through the introduction of one of my old students Mila Jansen, he was given this text as part of his share of teaching and translation. I hope he has fully understood the meaning and that he will use it to cut away his ego, ignorance and nervousness. Mainly he is very soft in manner but it is my hope that he will become so gentlemanly that he may sit near the Buddhas.

If one does not practice then one will not get any result. The deep Dharma teaching and the general lay-people's advice in this text are not like a strong injection of penicillin. Dharma practice must develop in ones own mind, it is not something that can be quickly pushed in from outside. But anyway whatever one's level, if doing Dharma practice then one must have faith in the Buddha, Dharma and Sangha. That is essential.

By the virtues arising from this work may the egoism and ignorance of all sentient beings be finished.

When I taught this text to Theo Dijkman some other Dharma brothers were also present. He wrote up the translation assisted by James Low.

The typing was done by Theo Dijkman who also sponsored the printing costs. The Tibetan script was written by Valerie Smith and the printing was done by Ettiene Huck. Sorting, binding etc. was done by Valerie Smith, Michael Lewis and Sonja Burgmeier.

C.R. Lama.

Working President and Special General Secretary
The International Indo-Tibetan Nyingmapa
Buddhist Cultural Preservation Society
and
President

The 'Onhi-Med Rig-'Dzin Society.

3rd April 1979.

ཨ། རྒྱ་མཚོ་འཇིག་ལ་གནས་པའི་སྒྲིབ་མཚན་ཆ་ལམ་ལ་
བཞག་སྟེ།

ཨ། རྒྱ་མཚོ་འཇིག་ལ་གནས་པའི་སྒྲིབ་མཚན་ཆ་ལམ་ལ་འཇིག་ཀྱང་།

THE TEACHING ON MENTAL DEVELOPMENT
GIVEN TO ATISHA BY THARMARAKSHITA

ENTITLED

THE WHEEL OF SHARP WEAPONS.

THIS WORK IS CALLED
THE WHEEL OF SHARP WEAPONS WHICH
DESTROYS THE ENEMY.

ཐོ་བོ་ཆེན་པོ་གཤིན་པོ་ཤེད་ལ་ལྷ་མོ་ཆག་མཚའ་ལོ།

TRO"WO " CHEN"PO " SHIN"JE"SHED " LA " CHAG"TSHAL"LO
 wrathful great Yamantaka to salutation
 (Heruka)

Salutation to the great Heruka Yamantaka.

ཐ་ས་དུག་རྒྱལ་ལྷ་མོ་ཆེན་པོ་ཤེད་ལ།

TSAN"DUG " NAG " SU " MA"JA " GYU"WA " NA

aconite forest in peacock going, if,
 (strong poison) moving when

If the peacocks who wander in the forest of poisonous
 aconite

ལྷ་མོ་ཆེན་པོ་ཤེད་ལ་ལྷ་མོ་ཆེན་པོ་ཤེད་ལ།

MAN " GYI " DUM"RA " LEG"PAR " DAE " GYUR " KYANG

medicine of good vege- useful beau- come but,
 table garden tiful yet

Might come to beautiful gardens of useful medicines,

ལྷ་མོ་ཆེན་པོ་ཤེད་ལ་ལྷ་མོ་ཆེན་པོ་ཤེད་ལ།

MA"JAI " TSOG " NAM " GA"WAR " MI " GYUR " GYI

peacock groups (plural) happy not become since

Yet these peacocks would not be happy there,

ཐ་ས་དུག་རྒྱལ་ལྷ་མོ་ཆེན་པོ་ཤེད་ལ།

TSAN"DUG " CHUD " KYI " MA"JA " TSHO"WA " TAR

aconite essence, by peacock thrive, be- similarly
 (strong poison) juice come healthy(§)

{ (§)At first when it eats the poisonous plant the peacock
 becomes sick for a few days but then it starts to shine }
 { and will dance and spread its tail. And similarly the }
 { pig grows strongly by eating foul things. }

For they thrive on the essence of poisonous aconite.

Salutation to the great Heruka Yamantaka. If the
 peacocks who wander in the forest of poisonous aconite
 might come to beautiful gardens of useful medicines, yet
 these peacocks would not be happy there, for they thrive
 on the essence of poisonous aconite.

དཔལ་ལོ་འཁོར་བའི་རྒྱལ་ཁམས་སུ་འཕྱུག་པ་ན།

PA "WO " KHOR "WAI " NAG " SU " JUG "PA " NA

hero, samsara forest in going, if,
Bodhisattva " enter " when

Similarly, when Bodhisattvas enter into the forest of samsara,

བདེ་སྤྱོད་དཔལ་གྱི་ལྗང་ཁམས་གྱི་ཁྱེད་ཀྱི།

DE "KYID " PAL " GYI " DUM "RA " DZAE " GYUR " KYANG

happy {splendid of garden beau- is yet
(like the joys of } tiful
(nirvana.

Although there are very beautiful and pleasant gardens,

དཔལ་ལོ་དག་མི་ཆགས་པའི་མི་འབྱུང་གྱི།

PA "WO " DAG " NI " CHAG "PAR " MI " GYUR " GYI

hero, (plural){empha-}desire, not come thus
Bodhisattva (sis)involvement

The Bodhisattvas are free of desire for them, and so

སྤྱོད་བསྐྱེད་རྒྱལ་ཁམས་སུ་སྤོངས་དཔལ་ལོ་འཁོར་བའི་ལྗང་།

DUG "NGAL " NAG " SU " SEM "PA " TSHO "WA " YIN

suffering forest in Bodhisattva lives does,
(strong mind) is

{Because of being free of desire for his own happiness the
{Bodhisattva is happy even in hell since his high purpose
{of helping others keeps his mind free of fear and he
{knows how to transform all afflictions and difficulties
{into blessing. They have power and merit enough to re-
{main always in blishful Buddha realms yet they are not
{attached to this and can cheerfully take on the sufferings
{of samsara for the sake of others.

These Bodhisattvas can thrive in the forest of suffering.

Similarly, when Bodhisattvas enter into the forest of samsara, although there are very beautiful and pleasant gardens, the Bodhisattvas are free of desire for them, and so these Bodhisattvas can thrive in the forest of suffering.

དེ་ལྟར་བདེ་སྤྱོད་དཔལ་གྱི་ལྗང་ཁམས་སུ་འཕྱུག་པ་ན།

DE "CHIR " DE "KYID " NGANG " DU " LEN "LEN " PAE

for that happiness state, in again and again but
reason nature doing (§)
(§) This could also be written blang-bLang.)

Thus, although beings strive constantly to maintain a state

of happiness.

सूर्यस्य दशदिग्गणनायुक्तं चतुर्थं पत्रम् ।

NGAR "MAI " WANG " GI " DUG " LA " KYEL "WA " YIN

former, power by suffer- under getting does
earlier ing

They experience suffering due to the power of their former actions,

ཡུལ་བསྐྱེད་པ་དང་དེ་ལྟར་པའི་མཉམ་སྦྲེལ་དང་པོ་དང་།

DUG"NGAL " NG"NG " DU " LEN"PAI " SEM"PA " DE

suffering state in practicing Bodhisattva that
(ie. voluntarily enter into.)

While the Bodhisattvas, who accept the condition of suffering.

१५३. १५३. १५३. १५३. १५३. १५३. १५३. १५३. १५३. १५३.

PA "WOI . " TOB " KYI " TAG " TU " DE " WA " YIN

Bodhisattva's strength by always happy does
(By searching after ephemeral worldly happiness sentient
(beings only become more to more vulnerable to suffering.
(But the Bodhisattva who willingly accepts suffering for
(the sake of helping others comes to experience lasting
(joy in his mind.

are always happy due to their strength and courage.

Thus, although beings strive constantly to maintain a state of happiness, they experience suffering due to the power of their former actions, while the Bodhisattvas, who accept the condition of suffering, are always happy due to their strenght and courage.

५. २५२. २५५. कणस. चठव. दुवा. वणस. ५५. २५॥

DA " DIR " LOD"CHAG " TSAN"DUG " NAG " DANG " DRA

now here desire aconite forest like that
(It is at this time and this place in the midst of dif-)
(ficulty and confusion that the Dharma must be practiced.)

Here and now desire is like the poisonous forest and

1947

to the
to.

འཇམ་མཁའ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

PA"WO " MA"JA " TA"BUE " CHUN"PAR " GYUR

Bodhisattva peacock like that, digested, becomes
equal to, by disciplined(§)
(§)ie. He is able to use it creatively.)

The Bodhisattva, like the peacock, must be able to use it.

འཇམ་མཁའ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

DAR"MA " JA"ROG " TA"BUI " SR G"LA"CHI

timid raven like that dies

The timid raven would die if he were to eat such things,

རྒྱ་མཚོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

RANG " DOD " CHAN " GYI " IUG " DI " GA"LA " CHUN

self desire one who by poison this now digest,
has (desire) not be troubled by

{ A strong body and a confident healthy attitude is necessary to digest bad food. And a strong clear mind free of doubts and wild tendencies is necessary if one is to use the afflictions creatively. The Bodhisattva understands sunyata and this keeps his compassion free of contamination by desire, anger etc. for these afflictions are then self-liberating. }

And likewise how could selfish people utilise this poison?

Here and now desire is like the poisonous forest and the Bodhisattva, like the peacock, must be able to use it. The timid raven would die if he were to eat such things, and likewise how could selfish people utilise this poison?

འཇམ་མཁའ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

NYON"MONG " ZJHAN " LA"ANG " DE"ZJHEN " JAR"WA " NA

afflictions(§)other also in the use if
(§)anger, ignorance } same way.
{ jealousy and pride.
(ie. Using the same example for the other afflictions.)

If the other afflictions are used in this way,

raven like that freedom die(§)
(*)By being overwhelmed by the afflictions they will do)
(many sins and gain only bad karma from this life.)

१३२

Thus the Bodhisattva is like the peacock for

दुर्गायै वणाय नमः सुदयै नमः मन्दराय नमः

poison of forest and similar affliction (plural)

[illegible]

essence(\$) as use samsara forest in center
(\$strong medicine like vitamins.)

And, using them as the essence of vitality, he enters into the forest of samsara.

[illegible]

DANG "DU" LANG " LA " DUG " DI " ZJHOM " PAR " JA

taking, using, adopt as poison this stop do
enthusiatically

enthusiastically
(By not going under the power of the afflictions but making use of their energy the Bodhisattva is able to increase his power to help others.)

Using them in this way the poisons are destroyed.

If the other afflictions are used in this way, those who are like the raven will lose their chance of freedom. Thus the Bodhisattva is like the peacock, for, just as the bird uses the poisonous forest, so he takes the afflictions and using them as the essence of vitality he enters into the forest of samsara. Using them in this way the poisons are destroyed.

ཏཱ་ཀྲི་རྒྱལ་པོ་མཐོང་པར་མཐོང་བ་ལྟོག་པུ་ཡི།

DA "NI " RANG " WANG " MED " PAR " KHOR " WA " YI

now my power not have samsara, of revolving

Now this egoism, the cause of revolving powerlessly in samsara,

དག་ཉེ་རྒྱལ་པོ་མཐོང་པར་མཐོང་བ་ལྟོག་པུ་ཡི།

DAG " DU " DZIN " PA " DUD " KYI " PHO " NYA " DI

I, me to grasping Mara, of messenger this
(Belief in a truly) demon
(existing self.)

Is the messenger of the demonic Mara.

རྒྱལ་པོ་མཐོང་པར་མཐོང་བ་ལྟོག་པུ་ཡི།

RANG " DOD " KYID " DOD " RO " DANG " PAR " TRAL " LA

self, benefit happy- liking taste, really separate then
own ness feeling from, stop com-
pletely

We must really free ourselves from the attitude of desiring just our own happiness, and then

གཞན་འདོད་པུ་ཡི་རྒྱལ་པོ་མཐོང་པར་མཐོང་བ་ལྟོག་པུ་ཡི།

ZJHAN " DON " GA " KYID " DANG " DU " LANG " W " R " JA

others benefit happily adopt enthusiastically do

Happily and enthusiastically strive for the benefit of others.

Now this egoism, the cause of revolving powerlessly in samsara, is the messenger of demonic Mara. We must really free ourselves from the attitude of desiring just our own benefit and happiness and then happily and enthusiastically strive for the benefit of others.

ལཱ་ལྟོག་པུ་ཡི་རྒྱལ་པོ་མཐོང་པར་མཐོང་བ་ལྟོག་པུ་ཡི།

LAE " KYI " DAE " ZJHING " NYON " MONG " GOM " PA " YI

karmic by driven afflictions, frequently
actions kleshas experiencing
(Like a rat chased by a cat.)

Being driven on by the force of karma and always experiencing the afflictions,

རིག་པ་མཐུན་སྡེ་དཔྱ་ཡོངས་ཀྱི་སྤྱུག་འབྲུལ་རྣམས།

RIG " THUN " KYE"GU " YONG " KYI " DUG"NGAL"NAM

family(§) in all all of sufferings
harmony beings

(§)ie. Who are all in the same situation of desiring)
(happiness yet acting always in ways opposed to it.)

Is the situation shared by all beings.

སྤྱིར་འདོད་བདག་གི་སྤྱིར་དུ་སྤྱུང་བར་བྱ།

KYID " DOD " DAG"GI " TENG"DU " PUNG"WAR " JA

happiness desire, me on top heap, do
liking of accumulate

I who like happiness will take all their sorrows upon my-
self.

གཡ་ཏི་རང་འདོད་པའི་འཇུག་པ་པོར་རྟོ།

GAL"TE " RANG " DOD " TRI"WA " ZJHUG"PAI " TSHE

if self benefit habit, sit, stay if,
desire when

If the habit of concern for my own welfare should remain
with me,

བསྐྱེད་པ་རང་གི་བདེ་སྤྱིར་འགྲོ་བ་སྤྱུང་།

DOG"LA " RANG"GI " DE"KYID " DRO " LA " JIN

stop, my happiness beings to give
repel (§)

(§)This verse contains the great Mahayana teaching on
(exchanging ones good position for the bad one of others,)
(also expressed in the following verses.)
Then in order to stop that I will give all my happiness
to all beings.

Being driven by the force of karma and always ex-
periencing the afflictions, is the situation shared by
all beings. I who like happiness will take all their
sorrows upon myself. If the habit of concern for my own
welfare should remain with me, then in order to stop it
I will give all happiness to all beings.

ཇི་ལྟར་བདག་པ་འཁོར་གྱིས་ཡོག་འབྲུལ་རྣམ་པོར་།

JI"TA " DAG " LA " KHOR

" GYI " LOG " DRUB " TSE

like that self to circle, ones by wrong prac- if,
associates tice when
and situation (Make trouble.)

Thus, whenever we are troubled by our circle

self by disturbed, by result call satisfy, say--
pacify strongly
(If we eat chilie then we should not be surprised if our mouths get hot. So if others trouble us we should recognise this to be the karmic motivation of harm we have previously wrought. Understanding this we must accept our lot patiently and not seek to harm these others once again. For if we do that the cycle of karma will never end.) to onese

पुनः पत्रे वरुण कृष्ण वरुण

body	to	not	endurance	fever,	Coming	if,
				sickness		when

२७. ०३. १९५४ अ. गार्ग्य प. वसुध. प. ५८.

beings who mo- bodies to trouble, make by, due to
ve, in samsara harm (like Byed-Pa.)
(I did this in former times.)

$\frac{d}{dx} \left(x^2 + 1 \right) = 2x$

Activities, bad sharp weapons self to circle, be
deeds turn back
on

५ वी वी के स शुद्ध १८ अ २५

from sickness without I to accept,
now { of all } exception take
{ beings }

(Formerly we harmed others to help ourselves. Now we will give ourselves troubles in order to help others.)

From now on we must accept all disease without exception.

When our bodies take on an unbearable sickness, this is because formerly we have caused harm to the bodies of others, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must accept all disease without exception.

(Alternative reading:)

Formerly we have caused harm to the bodies of others, then the sharp weapon of these bad actions comes turning back upon us, so that now our bodies take on an unbearable sickness. From now on we must accept all disease without exception.

རང་གི་སེམས་ལ་སྤྱུག་བསྐྱེད་བྱུང་བའི་ཚེ།
RANG"GI " SEM " LA " DUG"NGAL " JUNG"WAI " TSHE
my mind to suffering arise, if,
come forth when

When suffering arises in our minds,

ངེས་པར་གཞན་གྱི་སེམས་ཐུད་རྒྱུགས་བྱེད་པས།
NGE"PAR " ZJHAN " GYI " SEM"GYUD " TRUG"PA " YI
certainly, others of minds disturbed, due to
really upset

This is because formerly we really disturbed the minds of others, and then

ལང་གི་སྒྲུབ་མཚན་ཆ་རྩལ་ལ་འཁོར་བ་ཡིན།
LAE " NGAN " TSHON"CHA " RANG " LA "KHOR"WA " YIN
deeds bad sharp weapon self to turn back on be
The sharp weapon of these bad actions comes turning back upon us.

ད་ནི་དུས་ཁ་ལྔ་ལ་བཟོ་བྱེད་པ་ལྟོང་།
DA"NI " DU"KHA " MA"LU " DAG " LA " LANG
from now suffering without I to take
exception

From now on we must take all sufferings on ourselves.

When suffering arises in our minds, this is because formerly we really disturbed the minds of others, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must take all sufferings on ourselves.

(Alternative reading:)

Formerly we really disturbed the minds of others, then the sharp weapon of these bad actions comes turning back upon us, so that now suffering arises in our minds. From now on we must take all sufferings on ourselves.

RANG "NYID " TRE " KOM " DRUG"POE " ZIR"WA " NA

I self hunger thirst very strong suffer when
When we are tortured by intense hunger and thirst,

[ཐང་རྒྱ་ཀུ་རྩོག་སྤྲོད་བྱས་པ་ལྟ་བུ་]

TRAM " DANG " KU " TROG " SER"NA " JA"WAL " YI

cheating and theft robbery avarice doing due to

This is because formerly we practiced cheating, theft, robbery and avarice, and then

LAH " NGAN " TSHON " CHA " RANG " LA " KHOR " WA " YIN

deeds bad sharp weapon self to turn back on be

The sharp weapon of these bad actions comes turning back upon us.

ᠳᠠ "NI " TRE " KOM " MA "LU " DANG "DU "LANG

from now hunger thirst without accept, take
exception up willingly by

From now on we must take all hunger and thirst on ourselves.

When we are tortured by intense hunger and thirst, this is because formerly we practiced cheating, theft, robbery and avarice, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must take all hunger and thirst on ourselves.

(Alternative reading:)

Formerly we practiced cheating, theft, robbery and avarice, then the sharp weapon of these bad actions comes turning back upon us, so that now we are tortured by intense hunger and thirst. From now on we must take all hunger and thirst on ourselves.

དབང་མེད་གཞན་གྱི་བཞུགས་ཁོང་མཐུན་བཞུགས་ཆོ།

WANG " MED " ZJHAN " GYI " KOL " ZJHING " NAR " WAI " TSE
power without others of servant suffer when

When, without power, we suffer as the servants of others,

དམུན་པ་ལྟར་བྱས་ནས་བྱུང་བཞུགས་པ་ཡིས།

MAN " LA " DANG " ZJHING " DRAN " DU " KOL " WA " YI

low(§) to angry make servants due to
(§)ie. Servants, beggars etc..)

This is because formerly we acted angrily with the lowly
and forced them to work for us, and then

ལས་དམ་མཚན་ཆ་རང་པ་ལྟར་བྱས་ཆོ།

LAE " NGAN " TSHON " CHA " RANG " LA " KHOR " WA " YIN

The sharp weapon of these bad actions comes turning back
upon us.

ད་ནི་ཡུས་སྟེན་གཞན་དུ་བཞུགས་པར་བྱ།

DA " NI " LU " SROG " ZJHAN " DU " KOL " PAR " JA

from now body life others to serve do

From now on we must use our bodies and lives to serve
others.

When without power we suffer as the servants of others,
this is because formerly we acted angrily with the lowly
and forced them to work for us, and then the sharp weapon
of these bad actions comes turning back upon us. From now
on we must use our bodies and lives to serve others.

Formerly we acted angrily with the lowly and forced
them to work for us, then the sharp weapon of these bad
actions comes turning back upon us, so that now without
power we suffer as the servants of others. From now on
we must use our bodies and lives to serve others.

མི་སྙན་ཆོག་རྒྱུ་མཚན་ནི་བར་བྱས་ཆོ།

MI " NYAN " TSHIG " NAM " NA " WAR " JUNG " WA " NA

not sweet, words ear come, arise if, when
unpleasant

When we hear sharp, unpleasant words spoken to us,

ལྷན་པ་སྐད་ཀྱི་ཕྱི་ལོ་ལྟ་བུ་ཡིན།

TRA"MA " LA"SOG " NGAG " GI " NYE"WA " YI

slander and so on speech of fault, sin due to
(§)lying, rough speech and idle talk.)

This is because formerly we practiced slander and the
other sins of speech, and then

ལྷན་པ་སྐད་ཀྱི་ཕྱི་ལོ་ལྟ་བུ་ཡིན།

LAE" NGAN " TSHON"CHA " RANG " LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back
upon us.

དེ་ནི་ཐད་ནས་ཕྱི་ལོ་ལྟ་བུ་ཡིན།

DA"NI " DAG"GI " KYON " LA " MAD"PAR " JA

from now my faults to make low, do
humble oneself

From now on we must be more critical of our own faults.

When we hear sharp, unpleasant words spoken to us,
this is because formerly we practiced slander and the other
sins of speech, and then the sharp weapon of these bad
actions comes turning back upon us. From now on we must
be more critical of our own faults.

Formerly we practiced slander and the other sins of
speech, then the sharp weapon of these bad actions comes
turning back upon us, so that now we hear sharp, unplea-
sant words spoken to us. From now on we must be more cri-
tical of our own faults.

གང་ཡང་མ་དག་ལྷན་པ་སྐད་ཀྱི་ཕྱི་ལོ་ལྟ་བུ་ཡིན།

GANG"YANG " MA " DAG " YUL " DU " KYE"WA " NA

whenever not pure country in born if, when

When we are born somewhere in a country with impure
customs,

མ་དག་སྐད་ཀྱི་ཕྱི་ལོ་ལྟ་བུ་ཡིན།

MA " DAG " NANG"WA " TAG"PAR " GOM"PA " YI

not pure thoughts, continuous, meditate, due to
ideas lasting imagine

This is because formerly we were always cultivating
impure ideas, and then

ལཱ་ངན་མཚན་རྒྱུ་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG " LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

ད་ནི་དག་ལྷན་འདུག་ཞིག་བསྒྲུབ་བའི་བྱ།

DA"NI " DAG " NANG " BA"ZJHIG " GOM"PAR " JA

from now pure thoughts only meditate do

From now on we must cultivate only pure and faithful thoughts.

When we are born somewhere in a country with impure customs, this is because formerly we were always cultivating impure ideas, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must cultivate only pure and faithful thoughts.

Formerly we were always cultivating impure ideas, then the sharp weapon of these bad actions comes turning back upon us, so that now we are born somewhere in a country with impure customs. From now on we must cultivate only pure and faithful thoughts.

ཕན་ཞིང་མཛེས་པའི་གྲགས་དང་བྲལ་བའི་ཆོ།

PHAN"ZJHING" " DZA"WAI"DROG " DANG"DRAL"WAI " TSHE

Beneficial good friends, separate from if, when intimates

When we get separated from dear and beneficial friends,

གཞན་གྱི་འཁོར་ཆེས་ལྷན་གཤམ་གྱིས་ཁ་བྱངས་པས།

ZJHAN " GYI " KHOR"NAM " DAG " GI " KHA"DRANG"PAE

others of circle, me by persuade, by associates encourage this

This is because formerly we encouraged others to part from their circle of friends and relatives, and then

ལཱ་ངན་མཚན་རྒྱུ་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG " LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དེ་ནི་གཞན་དག་པོ་ལ་དེ་དང་པོ་མི་ཉེ།

DA "NI " ZJHAN "DAG " KHOR " DANG "DRAL " MI " JA

from now others circle separate not do

From now on we must not separate others from their circle

When we get separated from dear and beneficial friends, this is because formerly we encouraged others to part from their circle of friends and relatives, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must not separate others from their circle.

Formerly we encouraged ^{others} to part from their circle of friends and relatives, then the sharp weapon of these bad actions comes turning back upon us, so that now we get separated from dear and beneficial friends. From now on we must not separate others from their circle

དེ་ནི་ལ་ཐམས་ཅད་ལ་དེ་དང་པོ་མི་ཉེ།

DAM "PA " THAM "CHAD " DAG " LA " MI " GA " NA

holy all I to not be pleased if, when
(ie. Gurus.)

When all the holy Gurus are not happy with us,

དེ་ནི་ལ་ཐམས་ཅད་ལ་དེ་དང་པོ་མི་ཉེ།

DAM "PA " BOR "NAE " DROG " NGAN " TEN "PA " YI

holy people throw away, friend bad having due
abandon served to

This is because formerly we abandoned the holy ones and served bad friends, and then

ཡང་དེ་ནི་ཐམས་ཅད་ལ་དེ་དང་པོ་མི་ཉེ།

LAE " NGAN " TSHON "CHA " RANG " LA " KHOR "WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དེ་ནི་དེ་ནི་ལ་ཐམས་ཅད་ལ་དེ་དང་པོ་མི་ཉེ།

DA "NI " NGAN "PAI " DROG "NAM " PANG "WAR " JA

from now bad friends abandon, discard do

From now on we must abandon all bad friends.

When all the holy Gurus are not happy with us, this is because formerly we abandoned the holy ones and served bad friends, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must abandon all bad friends.

Formerly we abandoned the holy ones and served bad friends, then the sharp weapon of these bad actions comes turning back upon us, so that now all the holy Gurus are not happy with us, From now on we must abandon all bad friends.

འདྲོ་ཀུར་གྱི་གཞན་གྱི་མཐོང་ལྟ་གསལ་བྱུང་བའི་ཚེ།

DRO "KUR "ZJHAN " GYI " DIG "SOG " JUNG "WAI " TSHE

incorrect, others by troubled arise if,
false accusation when

When we are troubled by the false accusations of others,

གཞན་གྱི་མཐོང་ལྟ་ལྟར་དུ་བསམ་བློ་ཡིན།

ZJHAN " GYI " KHO "WA " KHYAD "DU "SAD "PA " YI

others of needs, muddleup and due to
necessities make unimportant(§)
(§)eg. If you see a beggar coming and you close your
door and pretend you are cut.

This is because formerly we treated the needs of others as unimportant, and then

ཡས་པོ་མཐོང་ལྟ་ཅིང་ལྟ་བུ་ཡིན།

LAE " NGAN " TSHON "CHLA "RANG " LA " KHOR "WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

ད་ནི་གཞན་གྱི་མཐོང་ལྟ་བྱུང་བའི་ཚེ།

DA "NI " ZJHAN " EYI " KHO "WA " DRUB "PAR " JA

from now others of needs, achieve do
necessities

From now on we must satisfy the needs of others.

When we are troubled by the false accusations of others, this is because formerly we treated the needs of others as unimportant, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must satisfy the needs of others.

Formerly we treated the needs of others as unimportant then the sharp weapon of these bad actions comes turning back upon us, so that now we are troubled by the false accusations of others. From now on we must satisfy the needs of others.

སེམས་མི་དགའ་ནིར་སྤྱད་མི་གསལ་བའི་རྒྱུ་།

SEM " MI " GA " ZHING " NYING " MI " SAL " WAI " TSHE

mind not pleased, mind not clear if, when
happy

When our minds are not happy or clear,

སྤྱོད་གཞན་ལ་སྤྱོད་པ་བསགས་པ་ཡིས།

KYE " WO " ZJHAN " LA " DIG " FA SAG " PA " YI

lives others to sin collect, due to
(sNgon-Ma) previous gather

This is because formerly we gathered many sins against others, and then

ལས་དཔྱ་མཚན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON " CHA " RANG " LA " KHOR " WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དཔྱ་གཞན་གྱི་སྤྱོད་ཀྱིས་སྤྱད་བར་བྱ།

DA " NI " ZJHAN " GYI " DIG " KYEN " PANG " WAR " JA

from now others of trouble cause, abandon do
situation

From now on we must give up all that causes troubles for others.

When our minds are not happy and clear, this is because formerly we gathered many sins against others, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must give up all that causes troubles for others.

Formerly we gathered many sins against others, then the sharp weapon of these bad actions comes turning back upon us, so that now our minds are not happy and clear. From now on we must give up all that causes troubles for others.

བྱ་བ་སྤྱོད་སེམས་རྩ་དཀྱུགས་བའི་རྒྱུ་།

JA " WA " MA " DRUB " SEM " TSA " TRUG " PAI " TSHE

deeds not accomplish mind root agitated, if,
troubled when

When we cannot perform our tasks because our minds are disturbed,

དམ་པའི་ཆོས་ལ་བར་ཆད་བྱས་པ་ཡིན།

DAM"PAI " CHO " LA " BAR"CHAD " JAE"WA " YI

holy, Dharma to obstructing do due to
excellent

This is because formerly we obstructed the holy Dharma,
and then

ལས་དམ་མཆོད་ཆ་རང་ལ་འཕྲི་བ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG " LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back
upon us.

དེ་ན་བར་ཆད་ཐོས་ཅད་ཐུང་བར་བྱ།

DA"NI " BAR"CHAD " THAM"CHAD " PANG"WAR " JA

from now obstructions, all abandon do
interruptions

From now on we must stop creating obstacles.

When we cannot perform our tasks because our minds are
disturbed, this is because formerly we obstructed the holy
Dharma, and then the sharp weapons of these bad actions
comes turning back upon us. From now on we must stop creating
obstacles.

Formerly we obstructed the holy Dharma, then the sharp
weapon of these bad actions comes turning back upon us,
so that now we cannot perform our tasks because our minds
are disturbed. From now on we must stop creating obstacles.

གང་ལྟར་བྱས་ཀྱང་བླ་མ་མ་མཚན་ཆོ།

GANG " TAR " JAE " KYANG " LA"MA " MA " NYE " TSE

whatever like, do although, Lama, not happy if, when
as but Guru

When our Gurus are displeased with us no matter how we try,

དམ་པའི་ཆོས་ལ་དོ་སྤྱོད་བྱས་པ་ཡིན།

DAM"PAI " CHO " LA " NGO"KOG " JAE"WA " YI

holy Dharma to open and secret, do due to
public and private(§)

(§) Deceitful actions, eg. say you do 100.000 prostrations)
(but in fact you are not doing any, or teaching the Dharma)
(then you get money but not otherwise.)

This is because formerly we acted deceitfully towards the
holy Dharma, and then

ལས་ངན་སྒྲོལ་ཆ་རང་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON " CHA " RANG " LA " KHOR " WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དཔྱིད་ཆོས་ལ་དོ་སྤྲོད་ཀྱང་བར་(ཆོད་)ཅུ།

DA " NI " GHU " LA " NGO " KOG " CHUG " WAR " JA

from now Dharma to deceptions make small do

From now we must remove all deception from our Dharma practice.

When our Gurus are displeased with us no matter how we try, this is because formerly we acted deceitfully towards the holy Dharma, and then the sharp weapon of these bad actions comes turning back upon us. From now we must remove all deception from our Dharma practice.

Formerly we acted deceitfully towards the holy Dharma, then the sharp weapon of these bad actions comes turning back upon us, so that now our Gurus are displeased no matter how we try. From now we must remove all deception from our Dharma practice.

ཕྱི་ཤིང་ལྷན་ཁྱེད་ལ་ཡོད་ཀྱང་བར་ཆོ།

KYE " WO " YONG " KYI " KA " YOG " JUNG " WAL " TSE

people all by contradict, arise " if, when
oppose

When all people come to oppose us,

ངེད་ཀྱིས་ཡོད་ཀྱང་དཔྱིད་བར་ལ་ཡིན།

NGO " TSHA " TREL " YOD " KHYAD " DU " SAD " PA " YI

feel ashamed to feel shame at to be indifferent to, due
(of oneself) the bad conduct of not to care about to
others

This is because formerly we did not bother that our actions were shameful and disgraceful, and then

ལས་ངན་སྒྲོལ་ཆ་རང་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON " CHA " RANG " LA " KHOR " WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དཔེ་མཉམ་པ་ལ་རྒྱུ་བར་བྱ།

DA"NI " MI " RUNG"WA " LA " DZEM"WAR " JA

from now not suitable, to to shun, to be do
right sensitive to

From now on we must shun unsuitable behavior.

When all people come to oppose us, this is because formerly we did not bother that our actions were shameful and disgraceful, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must shun unsuitable behavior.

Formerly we did not bother that our actions were shameful and disgraceful, then the sharp weapon of these bad actions comes turning back upon us, so that now all people come to oppose us. From now on we must shun unsuitable behavior.

ཁོར་ཆོག་མ་ཐུག་པ་ཐོག་ཏུ་འགྲམ་བའི་ཆོ།

KHOR " TSHOG " DU"MA "THAG"TU " DRAE"WAI " TSHE

circle group just on meet- feeling uncomfortable, if,
ing on the outside, anta- when
gonistic, dissatisfied

When we feel uncomfortable and antagonistic on meeting with people,

སྤྱི་གཞི་ལ་ཐོག་པ་ཐོག་ཏུ་བཞུགས་པ་ཡིས།

DUG " SHI " NGAN"PA " CHOG " SU " TSHONG"WA " YI

afflicted temper, bad that to done due
nature, side to
character (gzham-La Byas-Pa)

This is because formerly we have acted badly towards others, and then

ལས་ཐོག་མཆོད་ཆ་རང་ལ་ཁོར་བ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG " LA "KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དཔེ་མཉམ་པ་ལ་རྒྱུ་བར་བྱ།

DA"NI " GANG " LA"ANG " MI"ZJHI "LEG"PAK " JA

from now whoever, also manner properly, do
anyone graceful

From now on we must act with a good manner towards all.

When we feel uncomfortable and antagonistic on meeting with people, this is because formerly we have acted badly towards others, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must act with a good manner towards all.

Formerly we have acted badly towards others, then the sharp weapon of these bad actions comes turning back upon us, so that now we feel uncomfortable and antagonistic on meeting with people. From now on we must act with a good manner towards all.

དེ་ཆོད་ཐམས་ཅད་དག་གི་ལངས་བའི་ཆོད་

NYE"TSHAD " THAM"SHAD " DRA"WOR " LANG"WAI " TSHE

all relations all enemy, foe arise, come if, when

When all those close to us become our enemies,

བསམ་པ་རྒྱ་ལ་ཕྱིན་ཏུ་བརྒྱུག་པ་ཡིན།

SAM"PA " NGAN"PA " NANG"DU " CHUG"PA " YI

thoughts bad inside go into, due to
(my mind) enter

This is because formerly many bad thoughts came into our minds, and then

ལས་ཅན་མཆོད་ཆ་རྒྱ་ལ་ཕྱིན་ཏུ་བརྒྱུག་

LAE " NGAN " TSHON"CHA" RANG " LA " KHOR"WA "YIN

The sharp weapon of these bad actions comes turning back upon us

དེ་ཆོད་སྐྱུ་སྐྱུ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

DA"NI " MUG"KYO " GYU"NAM " SHUNG"WAR " JA

from now trouble, narrow-minded, make small do
bad words harmful

From now on we must remove all our troublesomeness and harmful narrowmindedness.

When all those close to us become our enemies, this is because formerly many bad thoughts came into our minds and then the sharp weapon of these bad actions comes turning back upon us. From now on we must remove all our troublesomeness and harmful narrow-mindedness.

Formerly many bad thoughts came into our minds, then the sharp weapon of these bad actions comes turning back upon us, so that now all those close to us become our enemies. From now on we must remove all troublesomeness and narrow-mindedness.

བར་གཅོད་ནད་དང་དམུ་ཁུ་ན་བཅི་ཚེ།

BAR"CHOD " NAD " DANG " MU"CHU " NA"WAI " TSHE

interrupt illness and water-illness, illness, if,
like gout sickness when

When we get sick with gout and other disturbing illnesses,

ཁྱེད་ཀྱི་དཀྱིལ་ལ་བཅི་ཚེ་འཕགས་པ་ཡིན།

TRIM"MED " KOR " LA " BAG"MED " BAG"PA " YI

without vows (§) (&) from careless(%) take away, due
steal to

{ (§) And so not being a suitable object for religious of- }
ferings. }
{ (&) Property of the Three Jewels, eg. money that has been }
given as an offering to a temple. }
{ (%) eg. We accept offerings to which we are not entitled. }

This is because formerly we were without vows and care-
lessly misappropriated offerings for the Dharma, and then

ལས་དམ་མཚོན་ཆ་རང་ལ་འཕྲུགས་པ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG " LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back
upon us.

དེ་ནི་དཀྱིལ་འཕྲུགས་པ་སྤྲུགས་སྤར་བར་བྱ།

DA"NI " KOR " TROG " LA"SOG " PANG"WAH " JA

from now (§) take, and so on abandon, stop do
deprive

(§) Property of the Three Jewels.)

From now on we must stop such kinds of stealing from the
Three Jewels.

When we get sick with gout and other disturbing ill-
nesses, this is because formerly we were without vows, and
carelessly misappropriated offerings for the Dharma, and
then the sharp weapon of these bad actions comes turning
back upon us. From now on we must stop such kinds of
stealing from the Three Jewels.

Formerly we were without vows, and carelessly mis-
appropriated offerings for the Dharma, and then the sharp
weapon of these bad actions comes turning back upon us,
so that now we get sick with gout and other disturbing
illnesses. From now on we must stop such kinds of stealing
from the Three Jewels.

ལྷོ་བུར་གོ་ནད་ལུས་ལ་ཐེན་པའི་ཚེ།

LO "BUR " GO "NAD " LU " LA " THEB "PAI " TSHE

suddenly plague, body to reach, if,
epidemic touch when
(Like flu or small-pox.)

When our bodies are struck by sudden infections,

དམ་ཚིག་ རྩམས་པའི་བྱ་བ་བྱས་པ་ཡིས།

DAM "TSHIG " NYAM "PAI " JA "WA " JAE "WA " YI

vows deteriorate, action done by,
grows weak due to

This is because formerly we have allowed our tantric
vows to decline, and then

ལས་དེ་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON "CHA " RANG " LA " KHOR "WA " YIN

The sharp weapon of these bad actions comes turning back
upon us.

དེ་ནི་མི་དགོ་ལས་རྩམས་སྤར་བའི་བྱ།

DA "NI " MI "GE " LAE " NAM " PANG "WAR " JA

from now unvirtues deed all abandon do

From now on we must renounce all unvirtuous deeds.

When our bodies are struck by sudden infections,
this is because formerly we have allowed our tantric
vows to decline, and then the sharp weapon of these bad
actions comes turning back upon us. From now on we must
renounce all unvirtuous deeds.

Formerly we have allowed our tantric vows to decline,
then the sharp weapon of these bad actions comes turning
back upon us, so that now our bodies are struck by sudden
infections. From now on we must renounce all unvirtuous
deeds.

ཤེས་བྱ་ཀུན་ལ་བློ་གྲུབ་རྩམས་པའི་ཚེ།

SHE "JA " KUN " LA " LO "DRO " MONGWAI " TSHE

knowledge, wisdom all to understanding, stupid, when
sciences; all things intellect dull
worth knowing

When we have only a very dull comprehension of all there
is to know,

གཤམ་ཏུ་འོས་པ་ཚོས་ལ་བྱས་པ་ཡིས།

ZHAG"TU"OE"WA " CHO " LA " JAE"WA " YI

be easily satisfied Dharma to done due to
(Although one is not satisfied with eating four times a
{ day, or with having five sets of clothes, yet one feels }
{ one rosary of mantras a day is more than enough. }

This is because formerly we were satisfied with the
very minimum of Dharma practice, and then

ལས་རྩ་མཚན་ཆ་འདྲ་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG "LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back
upon us.

ད་ནི་ཐོས་སྒྲུབ་ཤིང་འདྲིམ་པར་བྱ།

DA"NI " THOE " SOG " SHE"RAB " COM"PAK"JA

from now hearing and so on wisdom(§) practice meditation
(§)This refers to the wisdom arising from hearing or
{ studying the Dharma, and from reflecting about it, }
{ and from meditating on it. }

From now on we must meditate on developing the wisdom
arising from studying, reflecting, and meditating.

When we have only a very dull comprehension of all
there is to know, this is because formerly we were satis-
fied with the very minimum of Dharma practice, and then
the sharp weapon of these bad actions comes turning back
upon us. From now on we must meditate on developing the
wisdom arising from studying, reflecting and meditating.

Formerly we were satisfied with the very minimum of
Dharma practice, then the sharp weapon of these bad ac-
tions comes turning back upon us, so that now we have only
a very dull comprehension of all there is to know. From
now on we must meditate on developing the wisdom arising
from studying, reflecting, and meditating.

ཚོས་ལ་སྤྱད་ཆ་གཉིད་ཀྱིས་ཐོས་པར་བྱ།

CHO " LA " CHOD " TSHE " NYID " KYI " NON"PAI ""TSHE

Dharma to practice when fall asleep by press, when
force

When sleep overwhelms us while practicing Dharma,

དམ་པའི་ཆོས་ལ་སྒྲུབ་པ་བསྐྱེད་པ་ཡིན།

DAM"PAI " CHO " IA " DRIB"WA " SAG"PA " YI

holy Dharma to obscuration, collect, due to
obstruction gather

(We did not have faith and so we built up habits of
(careless conduct, like not being respectful to Gurus,
(scriptures, statues etc.. Due to this our minds feel
(little interest or energy towards the Dharma.)

This is because formerly we accumulated obstructions re-
garding the holy Dharma, and then

ལས་དམ་ཆོས་ཀྱི་རྒྱ་ལ་འཕྲུལ་པ་ཡིན།

LAE "NGAN " TSHON"CHA " RANG "L A " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back
upon us.

དམ་ཆོས་ལྟེན་པའི་རྒྱ་ལ་འཕྲུལ་པ་ཡིན།

DA"NI " CHO " CHIR " KA"WA " CHAD"PAK"JA

from now Dharma in order to hard, difficult practice

From now on we must strive as hard as possible for the
sake of the Dharma.

When sleep overwhelms us while practicing Dharma,
this is because formerly we accumulated obstructions
regarding the holy Dharma, and then the sharp weapon of
these bad actions comes turning back upon us. From now
on we must strive as hard as possible for the sake of
the Dharma.

Formerly we accumulated obstructions regarding the
holy Dharma, then the sharp weapon of these bad actions
comes turning back upon us, so that now sleep overwhelms
us while practicing Dharma. From now we must strive as
hard as possible for the sake of the Dharma.

ཉམ་མཐུང་ལ་དགའ་རྒྱུ་གཡེང་ཆེན་བའི་ཆེ།

NYON "MONG " LA " GA " NAM "YENG " CHE "WAI " TSHE

afflictions to joy, wavering, great, very if,
delight restless (§) strong when
(§) As when we meet a girl we like and are then happy to
{ have our minds disturbed by all manner of crazy thoughts }
{ of desire. }

When our minds are strongly agitated with delight in the afflictions,

མི་སྒྲིག་འཁོར་བའི་ཉམ་དམིགས་མ་བསྒྲུབས་པས།

MI "TAG " KHOR "WAI " NYE "MIG " MA "GOM "PAE

impermanence samsara's retribution not meditate
(The troubles we experience while revolving in the six)
(realms due to our own sinful actions.)

This is because formerly we did not meditate upon impermanence and samsara's retribution, and then

ལས་དན་མཚོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON "CHA " RANG " LA " KHOR "WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

ད་ནི་འཁོར་བའི་ཡིད་འབྱུང་ཆེ་བར་བྱ།

DA "NI " KHOR "WAI " YID "JUNG " CHE "WAR " JA

from now samsara renounce, great, very do
feel repugnance for strong

From now on we must develop very strong dislike and renunciation of samsara.

When our minds are strongly agitated with delight in the afflictions, this is because formerly we did not meditate upon impermanence and samsara's retribution, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must develop very strong dislike and renunciation of samsara.

Formerly we did not meditate upon impermanence and samsara's retribution, then the sharp weapon of these bad actions comes turning back upon us, so that now our minds are strongly agitated with delight in the afflictions. From now on we must develop strong dislike and renunciation of samsara.

ཇི་ཏར་ ཇའ་ ཀཤང་ མཱ་ཏྭ་ མཐོང་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་

JI "TAR " JAE " KYANG " MAH " DRO " SHOR " WAI " TSHE

whatever do although go downwards, fall away, if,
decline be lost (§) when
(§) Like a lady who spends a fortune on make-up and beauty
(treatment but only gets skin diseases as a result.)

When all our activities just decline and fall away,

ལས་དང་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་

LAE " DANG " GYU " DRAE " KHYAD " DU " SAD " PA " YI

deed and result cause despise, debase, due
(ie. karma (§).) take to be unimportant to
(§) Actions as causes having consequences.)

This is because formerly we paid little heed to the na-
ture of karma, and then

ལས་དང་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་

LAE " NGAN " TSHON " CHA " RANG " LA " KHOR " WA " YIN

The sharp weapon of these bad actions comes turning back
upon us.

དེ་ནས་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་ རྒྱ་

DA " NI " ZOD " LA " SOG " LA " BAD " PAR " JA

from now patience and so on (§) to exert, strive
(§) The six paramitas; generosity, morality, patience,
(diligence, concentration, supreme knowledge. These)
(are the great Mahayana method of accumulating merit)
(and wisdom.)

From now on we must very strongly practice the six
paramitas.

When all our activities just decline and fall away,
this is because formerly we paid little heed to the nature
of karma, and then the sharp weapon of these bad actions
comes turning back upon us. From now we must very strongly
practice the six paramitas.

Formerly we paid little heed to the nature of karma,
then the sharp weapon of these bad actions comes turning
back upon us, so that now all our activities just decline
and fall away. From now on we must strongly practice the
six paramitas.

རིམ་གྱི་བྱས་ཆད་ལེག་པར་སང་བར་ཚོ།

RIM"DEO " JAE " TSHAD " LOG"PAK " SONG"WAI " TSHE

religious service, done whatever, wrong gone when
homage etc. to quantity way
saints, gods and
priests

When all our religious rites and devotion turn out badly,

ནལ་བའི་བྱུགས་ལ་རི་ཉུང་བྱས་བ་ཡིས།

NAG"POI " CHOG " LA " RE"TOE

" JAE"WA " YI

black side to hope, do due to
(ie.unvirtue.) expectation(§)
(§)eg. Hoping to become rich by stealing.)

This is because formerly we relied on unvirtuous actions,
and then

ལས་ངན་མཚན་ཆ་རང་ལ་ལམ་ར་བ་ཡིས།

LAE " NGAN " TSHON"CHA " RANG " LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back
upon us.

ད་ནི་ནལ་བའི་བྱུགས་ལས་བརྒྱུག་པར་བྱ།

DA"NI " NAG"POI " CHOG " LAE " LOG"PAK " JA

from now black's side deeds turn, expel do

From now on we must turn away from all sinful deeds.

When all our religious rites and devotion turn out
badly, this is because formerly we relied on unvirtuous
actions, and then the sharp weapon of these bad actions
comes turning back upon us. From now on we must turn away
from all sinful deeds.

Formerly we relied on unvirtuous actions, then the
sharp weapon of these bad actions comes turning back upon
us, so that now all our religious rites and devotion turns
out badly. From now on we must turn away from all sinful
seeds.

ད་ཀྱི་མཚན་གསུམ་ལ་གསལ་བ་མ་ཐེངས་ཚོ།

KON"CHOG " SUM " LA " SOL"WA " MA " THEB " TSHE

Jewel Three to pray not appropriate, if,
(Buddha, Dharma, Sangha.) suitable when
{ We do not know their qualities and so do not know why
or how to pray. Just as if a beggar does not think that }
{ a person is rich or has a good heart then he will have }
{ no reason to approach him. }

When we are unable to pray to the Three Jewels,

སངས་རྒྱལ་པ་ལ་ཡིད་ཆེན་མ་བྱས་པས།

SANG"GYE"PA " LA " YID"CHE " MA " JAE"WLE

Buddhahood(§) to faith, rely not done
(§) Complete purity with all good qualities.)

This is because formerly we have not developed real faith in Buddha, and then

ལཱ་ཀླ་མཆོག་རྩ་ལ་འཁོར་པ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG " LA " KHOK"WA "YIN

The sharp weapon of these bad actions comes turning back upon us.

དེ་ནི་དཀྱིལ་མཆོག་ཁོ་ན་གསལ་བར་བྱ།

DA"NI " KON"CHOG " KHO"NA " TEN"PAK " JA

from now Jewel only, solely serve do

From now on we must rely solely on the Three Jewels.

When we are unable to pray to the Three Jewels, this is because formerly we have not developed real faith in Buddha, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must rely solely on the Three Jewels.

Formerly we have not developed real faith in Buddha, then the sharp weapon of these bad actions comes turning back upon us, so that now we are unable to pray to the Three Jewels. From now on we must rely solely on the Three Jewels.

ཡིད་ཆེན་གྱིས་དང་གཏོག་དུ་ལས་པ་འཛིན།

NYAM " DIG " DRIB " DANG " DON " DU " LANG"WAI"TS

lapses sins obscurations and troubles as come up wh
in vows

When there are lapses in our vows and our sins, obscura-
tions and troubles increase,

ལྷ་དང་སྐུ་ལ་ཡིད་ཆེན་པ་བསྐྱེད་པ་ཡིན།

LHA " DANG " NGAG " LA " DIG"PA"SAG"PA " YI

God and mantra to made trouble due to
(Khyad-gSad Byed-Pa)

{ That is, we had incorrect views and practiced wrongly.
{ eg. Destroying tankas or painting them wrongly or mis-
{ pronouncing mantras and interspersing them with coughs
{ and talk.

This is because formerly we had wrong conduct with Gods and mantras, and then

ལས་དཔྱ་མཆོཏ་ཆ་རྩ་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG "L A " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དེ་ནི་རྒྱལ་རྒྱུ་ཤིག་ཐམས་ཅད་གཞི་བཟོ་བའི་བྱ།

LA"NI " NAH"TOG " THAM"CHAD "ZJHOM"PAR " JA

from now discursive all conquer, do-
dualistic thoughts defeat

From now on we must conquer all deluding thoughts.

When there are lapses in our vows, and our sins, obscurations and troubles increase, this is because formerly we had wrong conduct with Gods and mantras, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must conquer all deluding thoughts.

Formerly we had wrong conduct with Gods and mantras, then the sharp weapon of these bad actions comes turning back upon us, so that now there are lapses in our vows, and our sins, obscurations and troubles increase. From now on we must conquer all deluding thoughts.

དཔུང་མ་ཐོབ་པར་བྱས་སྟེ་རྒྱུ་མཐོང་བའི་ཆོ།

WANG " MA " 'HOB"PAR " JE " BU " KHYAM"PAI " TSHE

power not get, obtain abroad, in wander if,
outside when

When we are powerless and are forced to wander abroad,

གྲུ་མ་ལ་སྒྲུ་བ་གནས་ནས་བསྐྱོད་བ་ཡིན།

LA"MA " LA"SOG " NAE " NAE " TRAD"PA " YI

teacher, and so on place from gone, due to
Guru send away

This is because previously we have expelled Gurus and others from their places, and then

ལས་དཔྱ་མཆོཏ་ཆ་རྩ་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG " LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དེ་ནི་གང་ཡང་ཡུལ་ནས་དབྱེད་མི་བྱ།

DA"NI " GANG"YANG " YUL " NAE " JUNG " MI " JA

from now whoever country, from remove, not so
place push out

From now on we must never expel anyone from his place.

When we are powerless and are forced to wander abroad, this is because previously we have expelled Gurus and others from their places, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must never expel anyone from his place.

Previously we have expelled Gurus and others from their places, then the sharp weapon of these bad actions comes turning back upon us, so that now we are powerless and are forced to wander abroad. From now on we must never expel anyone from his place.

སད་སེར་ལ་སྤྲོད་མི་འདོད་ཅུང་འདྲི་ཚོ།

SAD " SER " LA"SOG " MI " DOD" " JENG"WAI " TSHE

frost hail and so on not liking, comes when
(floods, drought,) desire
(crops-diseases etc..) (whatever we dislike)

When we are troubled by frost, hail and such things that we dislike,

དམ་ཚིག་ལྟོས་ཀྱིས་ཀྱང་འཁྱོད་མ་འཇུག་པས།

DAM"TSHIG " TSHUL"TRIM " TSHUL"ZJHIN"MA " SHUNG"PAE

vows morality improperly guard, protect

This is because formerly we did not guard our vows and morality in the proper way, and then

ལས་རྒྱ་མཆོད་ཆ་རང་ལ་འཁྱོད་མ་ཡིན།

LAE " NGAN " TSHON"CHA " RANG "LA " KHOR"WA" YIN

The sharp weapon of these bad actions comes turning back upon us.

དེ་ནི་དམ་ཚིག་ལ་སྤྲོད་གཏོང་བའི་བྱ།

DA"NI " DAM"TSHIG " LA"SOG " TSANG"WAR " JA

from now vows and so on clean, pure do, keep

From now on we must keep vows and so on pure.

When we are troubled by frost, hail and such things that we dislike, this is because formerly we did not guard our vows and morality in the proper way, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must keep vows and so on pure.

Formerly we did not guard our vows and morality in the proper way, then the sharp weapon of these bad actions comes turning back upon us, so that now we are troubled by frost, hail and such things that we dislike. From now on we must keep vows and so on pure.

འདྲི་པ་ཆེན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

DOD"PA " SHE " LA " JOK"WAE " PHONG"WAI " TSHE

desire great to fortune, poor, if,
treasure needy when

When we have many desires and so our wealth turns to poverty,

ཞིན་པ་དང་ཀུན་ཀྱིས་མཆོད་པ་མཆོད་པ་མཆོད་པ་མཆོད་པ་

JIN " DANG " KON"CHOG " CHOD"PA " MA " JAE"PAE:

gift and Jewel offering not done
(to those) (Three)
(in need.)

This is because formerly we have not been generous and have not made offerings to the Three Jewels, and then

ལཱ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་

LAE " NGAN " TSHON"CHA " RANG " LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དེ་ནི་མཆོད་པ་མཆོད་པ་མཆོད་པ་མཆོད་པ་མཆོད་པ་

DA"NI " CHOD " JIN " LAE " LA " TEON"PAR " JA

from now offering gift actions at strive do

From now on we must strive to make offerings and gifts.

When we ^{have} many desires and so our wealth turns to poverty, this is because formerly we have not been generous and have not made offerings to the Three Jewels, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must strive to make offerings and gifts.

Formerly we have not been generous and have not made offerings to the Three Jewels, then the sharp weapon of these bad actions comes turning back upon us, so that now we have many desires and so our wealth turns to poverty. From now on we must strive to make offerings and gifts.

ལྷོ་གཟུགས་དཔྱ་ཏེ་ཁོར་གྱིས་བརྩམ་པའི་ཆེ།

KYE "ZUG " NGAN " TE " KHOR " GYI " NYAE " WAI " TSHE

body form bad, thus, circle, by scorn, if,
ugly then associates despise when

When, having ugly bodies we are scorned by our associates,

ལྷོ་གཟུགས་དཔྱ་ཏེ་ཁོར་གྱིས་བརྩམ་པའི་ཆེ།

KU "ZUG " NGAN " TE " KHONG " TRO " SLEG " WA " YI

honorific bad thus getting destroy due to
body (§) angry with fire this
(§) Buddha's Body: statues, (or any form of destruction.
(paintings etc..)

This is because formerly we became angry with badly formed statues and burned them, and then

ལས་དཔྱ་མཐོན་ཆ་རང་ལ་ཁོར་བ་ཡིན།

LAE " NGAN " TSHON " CHA " RANG " LA " KHOR " WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དཔྱ་ལྷོ་གཟུགས་དཔྱ་ཏེ་ཁོར་གྱིས་བརྩམ་པའི་ཆེ།

DA " NI " IHA " ZJHENG " NGANG " GYUD " RING " WAR " JA

from now God make character long time, do
(statues) patiently

From now on we must make statues and soften our characters.

When, having ugly bodies we are scorned by our associates, this is because formerly we became angry with badly formed statues and burned them, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must make statues and soften our characters.

Formerly we became angry with badly formed statues and burned them, then the sharp weapon of these bad actions comes turning back upon us, so that now we have ugly bodies and are scorned by our associates. From now on we must make statues and soften our characters.

गद. धूर. घुस. घुर. कणस. बूर. २. घुगस. घुर. के।

GANG " TAR " JAE " KYANG " CHAG " DANG " THUG " PAI " TCHIE

whatever as done still grasp- anger, troubles when
{ie.However much Iharma} ing(\$) hate
{we try.
{(\$)No matter how we act towards others we can never gain}
{ full satisfaction.

When no matter what we do we are still disturbed by anger and desire,

५. ५५. ५५. ५५. ५५. ५५. ५५. ५५.

MA "RUNG " GYUD " NGAN " RENG " SU " CHUG"PA " YI

atrocious, character bad rough to enter, due
very wicked begin to
(eg. We taunt a wild madman and then laugh at his antics;
{ or we tell untrue stories to stir up the jealousy of a }
{ suspicious husband. }

This is because formerly we have stirred up those who were already rough and wild, and then

[illegible]

LAE NGAN " TSHON " CHA " LANG " LA " KHOR " WA YIN

The sharp weapon of thses bad actions comes turning back upon us.

५ वें अंश ५५५ ५५५ ५५५ ५५५ ५५५

DA "NI " RENG " KHYOD " ~~JEUNG~~ "NAE "JUNG "WAH " JA

from now rough, exterminate, eliminate, do
hard destroy from the root

From now on we must completely eliminate all our bad manners towards others.

When no matter what we do we are still disturbed by anger and desire, this is because formerly we have stirred up those who were already rough and wild, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must completely eliminate all our bad manners towards others.

Formerly we have stirred up those who were already rough and wild, then the sharp weapon of these bad actions comes turning back upon us, so that now, no matter what we do, we are still disturbed by anger and desire. From now on we must completely eliminate all our bad manners towards others.

ལྷན་པ་གང་ཅུ་ཀློང་ལ་མེད་པའི་སྒྲིལ་བའི་ཆོ།

DRUB"PA " GANG " JAE " MIG " SU " MA " SONG " TSHE

practice whatever done object to not reached, when,
gone to if

When, whatever practice we do, we cannot gain our object,

ལྷན་པ་གང་ཅུ་ཀློང་ལ་མེད་པའི་སྒྲིལ་བའི་ཆོ།

TA"WA " MAN"PA " KHONG"DU " ZJHUG"PA " YI

opinion, vulgar, inside enter due to
view low (mind)
(of selfishness and sin.)

This is because formerly we allowed low ideas to enter our minds, and then

ལྷན་པ་གང་ཅུ་ཀློང་ལ་མེད་པའི་སྒྲིལ་བའི་ཆོ།

LAE " NGAN " TSHON"CHA " RANG "LA " KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དེ་ནི་ཅི་ཅུ་གཞན་དོན་ཅུ་ཉམས་ལེན་ཆོ།

DA"NI " CHI " JED " ZJHAN " DON " NYID "DU " JA

from now whatever do others benefit real do

From now on, whatever we do must be of benefit to others.

When, whatever practice we do, we cannot gain our object, this is because formerly we allowed low ideas to enter our minds, and then the sharp weapon of these bad actions comes turning back upon us. From now on, whatever we do must be of benefit to others.

Formerly we allowed low ideas to enter our minds, then the sharp weapon of these bad actions comes turning back upon us, so that now, whatever practice we do, we cannot gain our object. From now on whatever we do must be of benefit to others.

དེ་ནི་ཅི་ཅུ་གཞན་དོན་ཅུ་ཉམས་ལེན་ཆོ།

GE " JOR " JAE " KYANG " RANG"GYUD " MA " THUL "TSHE

virtues Dharma done yet my mind not discipli- when
practice plined
(eg. Not paying attention to the teaching, or thinking you
(are the only one who matters.)

When we have practiced virtues yet our minds remain undisciplined,

ཚེ་རྟི་ཆེ་ཐབས་དང་དུ་བྱེད་པ་ཡིས།

TSHE "DI " CHE"THAB " DANG"DU"LANG"WA " YI

life this proud practice strongly due to

This is because formerly in this life we have striven for worldly success and position, and then

ལས་དཔྱ་མཚན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

LAE "NGAN " TSHON"CHA " RANG" LA" KHOR"WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དཔྱ་ཐར་ལ་འདྲུ་ལ་བསྐྱེད་བར་བྱ།

DA"NI " THAR"PA " DOD " LA " DRIL"WAR " JA

from now liberate desire to live, behave do

From now on we must strive to develop the desire for liberation.

When we have practiced virtues yet our minds remain undisciplined, this is because formerly in this life we have striven for worldly success and position, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must strive to develop the desire for liberation.

Formerly in this life we have striven for worldly success and position, and then the sharp weapon of these bad actions comes turning back upon us, so that now we have practiced virtues yet our minds remain undisciplined. From now on we must strive to develop the desire for liberation.

འདྲུ་མ་ཐག་ལ་བརྟགས་ཤིང་འཁྱོད་བའི་ཆོ།

DUE " MA"THAG " LA " TAG"SHING " GYOD"WAI " TSH

assembled immediately to seeing(§) regret when (§)We feel uncomfortable and guilty with them.)

When we feel regret as soon as we meet others,

ཁྱེད་ཆེད་གསར་འགྲོགས་མཐོ་པ་འགྲོགས་པ་ཡིས།

TREL"MED " SAR " DRUG " THO"KHA " DRIM"PA " YI

shameless new friend high, noble diminish due to (§)ie. We have acted as if we are much greater than them.)

This is because formerly we have shamelessly made ourselves out to be great to the new friends we met, and then

ལས་རཱ་མཆོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON "CHA " RANG " LA " KHOR "WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

ད་ནི་ཡོངས་ལ་འགྲོགས་ལྷགས་གནང་བར་བྱ།

DA "NI " YONG " LA " DROG " LUG " " ZAB "PAR " JA

from now all to friend way, careful, do
manner well-behaved

From now on we must be careful to act in a friendly way to all.

When we feel regret as soon as we meet others, this is because formerly we have shamelessly made ourselves out to be great to the new friends we met, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must be careful to act in a friendly way to all.

Formerly we have shamelessly made ourselves out to be great to the new friends we met, then the sharp weapon of these bad actions comes turning back upon us, so that now we feel regret as soon as we meet others. From now on we must be careful to act in a friendly way to all.

གཞན་གྱི་ཐུག་སྐྱབས་རང་ཉིད་བསྐྱུར་བའི་ཆོ།

ZJHAN " GYI " MUG "KYO " RANG " NYID " LU " "I " TSHE

others of insult (\$) self deceive when
(§) words that trouble and hurt me etc..)

When we are deceived by the bad actions of others,

རང་ཉིད་དུ་ཐུག་གྲོགས་འདྲི་ཆོ་བས་ལྷན།

RANG "NYID " NGA "GYAL " TOG "DOD "SHE "WAE " LAN

myself pride. wanting to be the greatest for that reason

This is because formerly we were proud and selfishly ambitious, and then

ལས་རཱ་མཆོན་ཆ་རང་ལ་འཁོར་བ་ཡིན།

LAE " NGAN " TSHON "CHA " RANG " LA " KHOR "WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དེ་ནི་རྒྱལ་པོ་ལྟོ་བརྟུགས་ནས་སྤང་བར་བྱ།

DA "NI " GAL " KYEN " TAG " NAE " PANG " WAK " JA

from now wrong, situations recog- then abandon do
harmful (§) nize

(§) Here this means the wrong views in our minds which
(leads us to perform all wrong actions.)

From now on we must recognize and abandon all harmful causal conditions.

When we are listening and talking, desire and anger arise along with this. This is because formerly we were not aware of the demonic faults in our minds, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must recognize and abandon all harmful causal conditions.

Formerly we were not aware of the demonic faults in our minds, then the sharp weapon of these bad actions comes turning back upon us, so that now when we are listening and talking, desire and anger arise along with this. From now on we must recognize and abandon all harmful causal conditions.

འདྲི་བ་ལྟོ་བརྟུགས་ནས་སྤང་བར་བྱ།

ZANG " JAE " THAM " GHAD " NGAN " DU " LOG " PAI " TSHI

whatever do all bad as return when
is good

When all the good things that we try to do turn out badly,

དེ་ནི་ལྟོ་བརྟུགས་ནས་སྤང་བར་བྱ།

DRIN " LAN " THAM " GHAD " LOG " PAI " ZHAI " WA " YI

kindness repay all ungrateful return for due to
a service done (§)

(§) For example, someone might lend us money but then we
(deny this and accuse him of trying to cheat us.)

This is because formerly we repaid kindness with hurt and harm, and then

ལས་དམ་མཆོད་ཆེན་པོ་ལ་ཕྱི་ལོ་བྱ།

LAE " NGAN " TSHON " CHA " RANG " LA " KHOK " WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དཔེ་དྲན་ལན་སྤྱི་བས་གྲང་བཤུ།

DA "MI " DRIN " LAN " CHI " WO " LANG " WA " JA

from now kindness remem- crown of take do
ber the head accept
(Very respectful)

From now on we must gratefully and carefully repay all the kindnesses we have received.

When all the good things that we try to do turn out badly, this is because formerly we repaid kindness with harm and hurt, and then the sharp weapon of these bad actions comes turning back upon us. From now on we must gratefully and carefully repay all the kindnesses we have received.

Formerly we repaid kindness with harm and hurt, then the sharp weapon of these bad actions comes turning back upon us, so that now all the good things we try to do turn out badly. From now on we must gratefully and carefully repay all the kindnesses we have received.

འདྲ་དུས་མི་འདྲ་ཐོག་ཏུ་བཟུང་བ་རྒྱུས།

DOD " DU " MI " DOD " THOG " TU " BAB " PA " NAM

desire when not like upon fall down
(I want something but instead I get what I don't like,)
(and the plans I make to get joy merely lead to sorrow.)

When the undesirable descends upon what we desire,

མག་པ་འཛེག་གི་འཕྲིན་བས་པ་ལྟར།

GAR " WA " RANG " CI " RAL " TRI " BAD " PA " TUK

black smith self, of sword killed like

This is like the black smith who is killed by the sword he has made himself, for

ལས་རན་མཚན་ཆ་རྒྱུ་ལ་ལྟོང་བ་ལྟར།

LAE " NGAN " TSHON " CHA " RANG " LA " KHOK " WA " YIN

The sharp weapon of these bad actions comes turning back upon us.

དཔེ་སྤྱོད་པའི་ལས་ལ་འག་ལྟར་བྱ།

DA " NI " DIG " PAI " LAE " LA " BAG " YOD " JA

from now sins actions to careful do

From now on we must take care to avoid sinful actions.

When the undesirable descends upon what we desired, this is like the black smith who is killed by the sword he has made himself, for the sharp weapon of these bad actions comes turning back upon us. From now on we must take care to avoid sinful actions.

ངན་སྒྲིལ་རྒྱུ་ལྟར་སྤྱི་བ་སྤྱི་བ་སྤྱི་བ་

NGAN "SONG" NAM " SU " DU " KHA " NYONG " WA " NAM

lower realms (§) in suffering experience, undergo (§) Hell, hungry ghost and animal.)

Those who experience the sufferings of the three lower realms.

མདུན་མཁན་རིག་མདུན་ཡོན་འཕྲུལ་བ་ལྟར་

DA "KHAN " RANG " GI " DA " YI " SAD " PA " TAK

arrow-maker self, by arrow by killed like

Are like the arrow-maker who is killed by his own arrow,

ཡོན་པ་ལྟར་མཁན་རིག་མདུན་ཡོན་འཕྲུལ་བ་ལྟར་

LAE " NGAN " TSHON " GHA " RANG " LA " KHOR " WA " YIN

For the sharp weapon of these bad actions comes turning back upon us.

དཔྱིད་སྤྱི་བ་སྤྱི་བ་སྤྱི་བ་སྤྱི་བ་

DA " NI " DIG " PAI " LAE " LA " BAG " YOD " JA

from now sins actions to careful do

From now on ^{we} must take care to avoid sinful actions.

Those who experience the sufferings of the three lower realms, are like the arrow-maker who is killed by his own arrow, for the sharp weapon of these bad actions comes turning back upon us. From now on we must take care to avoid sinful actions.

ཁྱེད་ཀྱི་སྤྱི་བ་སྤྱི་བ་སྤྱི་བ་སྤྱི་བ་

KHYIM " KYI " DUG " NOL " THOG " TU " BAB " PA " YANG

house of suffering on top descend also

Moreover when we are oppressed by the troubles and worries of house and family,

འཕྲུང་བ་ལྟ་བུ་ཅིས་ལ་མ་གཏོང་བ་ལྟར།

KYANG"WAI"" BU"TSAE " PHA " MA " SOD"PA " TAR

protected son, boy father mother killed like
 {No matter how much time and money parents spend on their
 children there is no certainty that they will be repaid
 with love, and similarly with our houses and domestic
 affairs we can never be sure that they will bring us
 the happiness we hope for.}

This is like the parents who are killed by the son they
 have protected and cherished, for

ལྔ་མཁན་མཆོད་ཆ་རང་ལ་འཕྲུང་བ་ལྟར།

LAE " NGAN " TSHON"CHA " RANG " LA " KHCH"WA " YIN

The sharp weapon of these bad actions comes turning back
 upon us.

དེ་ནི་རྟག་པར་རྒྱུ་འབྱུང་བའི་རྟགས།

DA"NI " TAG"PAR " RAB"TU"JUNG"WAK " RIG

from now always become a monk, family
 strongly renounce samsara

From now on we must always maintain our renunciation(as
 Bhikshus).

Moreover when we are oppressed by the troubles and
 worries of house and family, this is like the parents
 who are killed by the son they have protected and cherished,
 for the sharp weapon of these bad actions comes turning
 back upon us. From now on we must always maintain our
 renunciation(as Bhikshus).

དེ་ལྟར་ལགས་པས་དགྲ་བོ་བརྟག་གིས་ཟོ།

LE"TRA"LA"LE " DRA"WO " DAG"GI " ZIN

just like that enemy my recognize and
 (grasping) hold

In this way I come to recognize my enemy.

འཕྲུང་བ་ལྟ་བུ་ཅིས་ལ་མ་གཏོང་བ་ལྟར།

JAB " NAE " LU"WAI " GHOM"KUN " DAG " GI " ZIN

disguised, from deceive robber I by recognise
 camouflaged and hold

I recognise this robber in disguise who cheated me.

རང་དུ་བརྟེན་ནས་བསྐྱེད་པ་བཤད་ག་གིས་ཟེ།

RANG " DU " DZU " NAE " LU " WA " DAG " GI " ZIN

self as imperson- from deceive me recognise
ating and hold

{ The grasping ego pretends it is me; it says, 'I am' and, 'This is me'. But in fact it is my enemy, the source of all my troubles. }

I recognise this deceitful one who impersonates me.

In this way I come to recognise my enemy. I recognise this robber in disguise who cheated me. I recognise this deceitful one who impersonates me.

ཨ་མ་བཤད་པའི་ཐོད་མེད་ཀྱི་ཆོས་གཏོར།

E " MA " DAG " DZIN " DI " YIN " THE " TSHOM " CHOD

Amazing! (§) self grasping this is doubt (&) cut
(believing strongly in 'I' and 'mine'.)

{ (§) Now I cease to rely on the grasping ego and arise in the form of Yamantaka.
(&) All the doubts coming from believing that I am an ego or vulnerable entity requiring protection and special treatment. Now the grasping ego is given no more support by my mind for it is seen clearly to be the source of all my troubles. }

Amazing! I have cut off all doubts regarding this selfish grasping.

དེ་ནི་ཡས་ཀྱི་མཚན་ཆ་ཀྱང་ཡ་བསྐྱེད།

DA " NI " LAE " KYI " TSHON " CHA " LAD " LA " KCR

Now deeds, of sharp weapon brain, around revolve,
karma (§) head swirl

{ (§) All karma, both good and bad, I destroy by removing the concept of a being on whom it could mature.
(Now I know that this egoism and grasping is not my real nature; I see it clearly for the enemy it is. So keeping mind free of this grasping, I am not different from Yamantaka who destroys the Lord of death, who terrifies those who believe in the ego. }

Now I swing the sharp weapons of karma thrice around my head,

ཁྱོད་ཀྱི་ཆོས་ཀྱིས་ཡན་གཟུང་ཀྱང་ཡ་བསྐྱེད།

TRO " WAI " TSHUL " GYI " LAN " SUM " LAD " KCR

Krodha, anger manner by times three swirl round
form of Buddha (with compassion.) the head

Thrice I swing it around my head in the manner of a Krodha.

བདེན་གཤིས་འདས་འགྲུ་ཐངས་ཤེས་སྤྱོད་མིག་གཤོང་།

DEN " NYI " ZJHAB " DRAD " TALB " SHE " CHAN " MIG " LENG

truth two(§) feet wide method wisdom eyes wide
(§)relative truth } apart open
(and absolute truth.)

With my feet of the two truths planted firmly apart, my eyes of method and wisdom are open and glaring.

སྤྱོད་མིག་མཆོད་པ་གཤོང་གསལ་པ་དགྲ་ལ་བསྤྱོད་།

TOB " ZJHI " CHE " WA " TSIG " PA " DRA " LA " NUN

power four(§) great, show one's enemy to pierce
powerful teeth (&)
(&)Ego's grasping.(§)These are the four essential factors
(for removing the karmic effects of sin. Firstly, one must
have a pure object to confess before, this can be Vajra-
(sattva, a statue of Buddha or Bodhgaya temple etc. contd. below

My four powerful fangs pierse the enemy.

Amazing! I have cut off all doubts regarding this selfish grasping. Now I swing the sharp weapons of karma thrice around my head, thrice I swing it around my head in the manner of a Krodha. With my feet of the two truths planted firmly apart, my eyes of method and wisdom are open and glaring. My four powerful fangs pierse the enemy.

དགྲ་ལ་གཤོང་པའི་ཤིག་སྤྱོད་ཀྱིས་བྱོལ་པར་།

DRA " WO " ZIR " WAI " RIG " NGAG " GYAL " PA " YANG

enemies(§) press down, tantric king also
control form
(§)Those who trouble me. (Yamantaka)

Yamantaka, the tantric king who strongly controls the enemy of grasping,

རྩོམ་པའི་སྤྱོད་ཀྱིས་ཁོང་དབང་མ་མཆོད་པར་།

KHOR " WAI " NAG " SU " RANG " WANG " MA " SHI " PAR

samsara's forest in self power not be, have
(Although this next section is written as if it were
instructions to an external deity its meaning is that
(we must arouse the shining power of our own natural
awareness(vidya) to destroy the evil influence of
habitual grasping.)

Holds up the sharp weapons of karma that keep beings powerlessly in the forest of samsara.
(continued. secondly, feeling intense regret, as if one had
eaten poison and might die. Thirdly, confessing it fully so
that all lingering attachment is cut off. Fourthly, promis-
ing never to do them again.)

ཡམ་ཏི་མཚོན་ཆ་ཐོགས་ནས་རྒྱག་པ་ཡིས།

LAE " KYI " TSHON "CHA " THOG " NAE " GYUG "PA " YI

karma of sharp weapons holds up from running by this

Then he comes running, bringing

བདག་པུན་ལོང་བའི་ཅན་བཞི་གཞུག་རྒྱུ་ཅན།

DAG "DZIN " GONG "RO " CHE "WAI " DUG "TSUB "CHAN

grasping at demon, called rough and
'I' and 'mine' trouble-maker dangerous

The very rough and dangerous one called the trouble-maker
of ego's grasping,

རང་གཞན་ལུང་དུ་འབྱུག་པའི་དམ་ཅན་ལྷུག།

RANG " ZJHAN " PHUNG "DU "JUG "PAI " DAM " NYAM " KHUG

self others finish, make to lose vows lapse, bring
{ie. Losing our vows means losing our } deteriorate
(chance of Enlightenment.)

causes
the one who causes the lapses of vows that finish oneself
and others.

Yamantaka, the tantric king who strongly controls the
enemy of grasping, holds up the sharp weapons of karma that
keep beings powerlessly in the forest of samsara. Then he
comes running, bringing the very rough and dangerous one
called the trouble-maker of egoistic grasping, the one who
causes the lapses of vows that finish oneself and others.

ལྷུག་ཅན་ལྷུག་ཅན་ཁྱེ་བའི་གཞིན་ཆེ་གཞེད།

KHUG "CHIG " KHUG "CHIG " TRC "WC " SHIN "JE "SHED

bring ! (ego) bring ! wrathful, Yamantaka
Krodha

Wrathful Yamantaka ! Bring the ego ! Bring it !

རྒྱུག་ཅན་རྒྱུག་ཅན་དག་བདག་སྤྱད་པ་ལ་སྤྱུར།

GYOB "CHIG " GYOB "CHIG " DRA " DAG " NYING " LA " NUN

beat ! beat ! enemy ego heart in pierce
(grasping) stab

Beat ! Beat ! Stab this grasping ego, the enemy in the
heart !

ཕུང་ཕུང་རྟག་པའི་མགོ་ལ་ཆེན་པོ་ཆེན།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

lose, make thought head on beat, stomp
sestrey

{ Due to grasping arising from ignorance of the real nature of all, which is sunyata, many thoughts tainted by the five poisonous afflictions arise. And then, due to acting under their influence, beings build up the karma that brings them to birth in the six realms of samsara. }

Stamp on the head of these thoughts that cause our decline.

དྲཱ་དག་གཤམ་མའི་སྤྱི་ལ་མྱ་ངམ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

enemy ego(\$) trouble-maker(&) heart in kill(%)
{ (\$)Grasping at 'I' and 'mine'.
{ (&)He follows us like a policeman tracking a criminal.
{ (%)Ego is killed by the strength of our own wisdom. }

Kill the heart of this troublesome grasping ego that hounds us.

Wrathful Yamantaka ! Bring the ego ! Bring it !
Beat ! Beat ! Stab this grasping ego, the enemy, in the heart ! Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཁུང་ཁུང་ཡི་དམ་ཆེན་པོ་ཏུ་འཕྱུག་པ་རྟུང་།

HUNG " HUNG " YI"DAM " CHEN"PO " DZU"TRUL " KYED

{ (\$) (\$) Wishing great miracle(&) cause to develop
God develop
{ (\$)Symbol of the five pristine cognitions; saying this
{ we gain more power to be fully Yamantaka.
{ (&)ie. More effective power. }

Hung. Hung. Great Wishing God, develop your miraculous power.

འཛམ་གྲུབ་པའི་ཕྱི་དམ་པ་ཐོག་མ།

DZA " DZA " DRA"WO " DI"NYID " DAM"LA"THOG

come come enemy this must bind so tightly
(grasping) that he cannot move

Come ! Come ! You must bind this enemy and render him imperable.

ཕལ་ཕལ་ཟེ་བདག་ཆེན་པོས་བསྐྱེད་དུ་གསོལ།

PHAT " PHAT " CHI "D.G"SHEN "POE " DRAL " W "SOL

Phat Phat (This is Yamantaka, the) kill please
(cut) (cut) (Lord of the Lord of
(the dead)

Phat ! Phat ! Great Lord of the Lord of the Dead, please
kill this grasping ego !

ཤིག་ཤིག་ཟེ་པོ་མཐུད་པ་བཅད་དུ་གསོལ།

SHIG " SHIG " DZIN "PAI " WUD "PA " CHAD " W "SOL

release release grasping's knot cut please
(By removing its ground let it go free by itself.)

Release ! Release ! Please cut this knot of grasping !

Hung. Hung. Great Wishing God, develop your miraculous
power. Come ! Come ! You must bind this enemy and render
him insuperable. Phat ! Phat ! Great Lord of the Lord of
the Dead, please kill this grasping ego ! Release ! Release !
Please cut this knot of grasping !

ཐུ་ཐུ་ཡི་དམ་ཆེན་པོ་ག་ཤིན་ཏུ་གསོལ།

TSHUR " JON " YI "DAM " CHEN "POE " SHIN "JE "SHED

to this come Wishing great Yamantaka
place God

Come to this place, oh great Wishing God Yamantaka !

མཐོང་བའི་ཡས་ཏུ་འདས་པའ་སྐྱེད་བྱེད་པ་ཡིས།

KHOR "WAI " LAE " KYI " DAM "DZAB " JAK "WA " YI

samsara's actions of swamp, mixture, due to,
cess-pool composed by

This leather bag filled with the five poisonous afflictions
and the bad karma

ཡས་དང་མྱ་མེད་སྤྱན་ལྷན་ཐུག་བྱ་ཟེ།

LAE " DAM " NYON "MONG " LUG " NGAI " KYAL "BU " LI

deeds and affliction poison five)§) leather this
(§) Stupidity, anger, desire, pride and } pouch
(jealousy.

of the swamp-like mixture of samsara's actions -

དཔལ་འདི་དུ་ཤག་ཤག་དབུ་དུ་གསེལ།

DA "LA "NYID "DU " SHAG " SHAG " DRAI " DU "SOL

now, quickly quickly kill, please
immediately destroy

Now, immediately, you must quickly destroy it.

Some ~~to~~ this place, oh great Wishing God, Yamantaka !
This leather bag filled with the five poisonous afflic-
tions and the bad karma of the swamp-like mixture of sam-
sara's actions - now, immediately, you must quickly de-
stroy it.

ངན་སྒོ་གསུམ་དུ་སྟག་པ་བསྐྱེད་ཀྱང་ཀྱང་།

NGAN "SONG " SUM " DU " LUG " LA " KYAL " GYUR " KYANG

lower realm(§) three in misery to put does although,
(§)Hell, hungry ghost and animal.) (by grasping) but

Although it puts us into the misery of the three lower
realms,

སྟོན་མི་ཤེས་པར་བྱ་བ་ཀྱང་པ་ཡིས།

SRID " MI " SHE "PAK " GYU " LA " GYUG "PA " YI

possible not know cause to return, due to
(grasping) run to
{ Too much desire, like someone eating chilli and burning }
{ their mouth yet still heaping more onto their plate. }

Yet still we run after the cause without feeling we have
had enough.

ཕུང་བྱེད་རྟག་པོར་མག་པ་ཆེན་སེ་ཆེན།

PHUNG " JED " TOG "PAI " GO " LA " CHEM "SE "CHEM

lose, make thought head on beat, stamp
destroy (see note page 45 !)

Stamp on the head of these thoughts that cause our decline.

དབྱེད་པ་གསེར་མའི་སྟོན་པ་སྐྱེད་པ།

DRA " LA " SHED "MAI " NYING " LA " MA "PA "YA

enemy ego trouble-maker heart in kill
(see notes page 45 !)

Kill the heart of this troublesome grasping ego that
hounds us.

Although it puts us into the misery of the three lower realms, yet still we run after the cause without feeling we have had enough. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

འདོད་ཐག་ རྩེ་ལ་སྒྲུབ་བའི་བཅོམ་ རྒྱུ་ས་སྒྲུབ།

DOD " THAG"NYE " LA " DRUB"MAI " TSON " DRUE " SHUNG
desire quick, to practicing effort diligence little
close
(eg. We want Enlightenment in one life time.)

We have great desire for quick results yet we put little effort into our practice, and

བྱ་བྱེད་མང་ལ་གང་ལས་མཐར་མི་ཕྱིན།

JA " JED " MANG" LA " GANG " YANG " THAR " MI " CHIN
deed doing many to whatever yet in the not reach,
end come to

Although we do many things, none of them ever come to completion.

ཕུང་བྱེད་རྩྭ་པའི་མགོ་ལ་ཆེན་སེ་ཆེན།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM
destroy make thought head on beat, stomp
Stamp on the head of these thoughts that cause our decline.

དགྲ་བདག་ག་ཤེད་མའི་སྡིང་ལ་མྱ་རྩ་ལ།

DRa " DaG " SHED"MAI " NYING " LA " MA"RA"YA
enemy ego trouble-maker heart in kill

Kill the heart of this troublesome grasping ego that hounds us.

We have great desire for quick results yet we put little effort into our practice, and although we do many things, none of them ever come to completion. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

སྡིང་འདོད་ཆེ་ལ་དེ་ལྟ་ཆོག་ས་མི་གསལ།

KYID " DOD " CHE " LA " DE " GYU " THOG " MI " SOG
happiness like great to that cause virtues not accu-
mulate

We have great desire for happiness yet we do not gather the virtues which are its cause, and

ལུག་ལྷན་ཐུང་ལ་འདྲོ་རྒྱ་རྒྱུ་མེད་པ་ཆེ།

LAG " SEM " CHUNG " LA " LAD " NAG " NGAM " SEM " GHE
misery endure little to desire rough strong mind great
desire
(eg. We want to be yogis but we get tired after a hundred)
prostrations.

Although we are able to strive and endure only a little,
yet our minds are full of strong desires.

ལུང་ཕྱེད་རྒྱ་པའི་མགོ་ལ་ཆེན་པོ་ཆེ།

PHUNG " JED " TOG " PAI " GO " LA " CHEM " SE " CHAM
destroy make thought head to beat, stamp

Stamp on the head of these thoughts that cause our decline.

དྲཱ་འདག་ག་ཤེད་མའི་སྤྱད་ལ་མྱ་རྩ་ལ།

DRA " DAG " SHED " MAI " NYING " LA " MA " RA " YA
enemy ego trouble-maker heart in kill

Kill the heart of this troublesome grasping ego that
hounds us.

We have great desire for happiness yet we do not ge-
ther the virtues which are its cause, and although we
are able to strive and endure ^{only} a little, yet our minds
are full of strong desires. Stamp on the head of these
thoughts that cause our decline. Kill the heart of this
troublesome grasping ego that hounds us.

གསར་འགྲོགས་ཆེ་ལ་ཁྱེད་གཞུང་ཕྱི་ཤག་ཐུང་།

SAR " DROG " CHE " LA " TREL " ZHUNG " SHI " TAG " THUNG

new friend great to shameless part soon after,
not remain constant

We make a great fuss of our new friends but then soon
desert them shamelessly.

ཐོ་དང་ཆེ་ལ་རྒྱ་འཕྲུག་ཆེ་ལ་འགྲོ་རྩུ།

TO " LAD " GHE " LA " KU " TROG " TSHOL " DRO " REM

Food desire great to steal rob looking strongly,
seeking always

We have great desire for food and so we go out looking
for chances to rob and steal.

ལུང་ཕྱོད་རྟོག་པའི་མགོ་ལ་ཆེ་མ་སེ་ཆེ།

PHUNG "JED" TOG"PAI" GO "LA" CHEM"SE"CHEM

destroy make thought head on beat, stomp

Stamp on the head of these thoughts that cause our decline.

དགྲ་བརྟག་གི་མེད་མའི་སྤྱད་ལ་མྱ་རྩ་ཡ།

DRA "DAG" SHED"MAI " NYING " LA " MA"RA"YA

enemy ego trouble-maker heart in kill

Kill the heart of this troublesome grasping ego that hounds us.

We make a great fuss of our new friends but then soon desert them shamelessly. We have great desire for food and so we go out looking for chances to rob and steal. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

པག་སྒྲག་ས་གཞིག་ས་སྤྱད་མཁས་ལ་ཞེ་སྤྱག་ཆེ།

KHA"SAG " ZJHOG"LONG " KHAE " LA " ZJHE " MUG"CHE

indirect request, encouraging skillful, to mind (§) very
flattering for charity that expert (§) anxious, tight
favours will benefit you(&) with desire.

{ As when you tell someone that the money they gave you last year was very beneficial, and thus you used it for the Dharma, so it was also merit for them. Thus you indirectly encourage them to give to you again.
(*) For example you tell someone that Mr. Smith has paid for half the new Mani-wheel but there are no funds now and this is very sad. Talking thus you encourage him to be generous to you. }

We are experts in indirect request and encouraging aid but our minds have become tight with desires.

བསྐྱ་སྤྱག་རིམ་ལ་ཡོང་བྱའི་སྤྱད་སྤྱོད་འཛིན་ས།

DU "SOG" KEM " LA " YONG " KYANG " SER"NAE " CHING

collec- hoard, strong, to come also avarice, bind
tion gather always stinginess

We are always collecting and storing away and are bound by avarice.

ཕུང་ཕྱེད་རྟག་པོའི་མགོ་ལ་ཆེན་པོ་ཆེན་པོ་

PHUNG "JED" TOG"PAI" GO" LA" CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

འཇམ་ལ་འཇམ་ལ་མེད་མེད་སྤྱོད་ལ་མེད་ལ་

LRA "DAG" SHED"MAI" NYING "LA" MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We are experts in indirect request and encouraging aid but our minds have become tight with desire. We are always collecting and storing away and are bound by desire. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཀུན་ལ་བྱས་པ་ཆུང་ཁོང་སྤྱོད་ལྷན་ཆེ།

KUN "LA" JED"PAI" CHUNG "ZHI"NGA" DUG" YUE" CHE

all to for little lives, to yearning, great

(eg. A politician does nothing for those he represents) }
(We vote for him, free-election he says he has done.) }
much for them and so they must vote for him.

We do very little for others yet we expect a great deal in return.

རྒྱལ་ལ་ཕྱེད་པོའི་མགོ་ལ་ཆེན་པོ་ཆེན་པོ་

RANG "LA" KHYER"KHA" MED "LA" NGAM"PO"CHE

self to not act for our- to, great, burning
selves, are with- with desire and pride
out accomplishment

(We never try properly yet still we wish to be great.)

We never do what we have to yet we have many intense desires.

ཕུང་ཕྱེད་རྟག་པོའི་མགོ་ལ་ཆེན་པོ་ཆེན་པོ་

PHUNG"JED" TOG"PAI" GO" LA" CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

འཇམ་ལ་འཇམ་ལ་མེད་མེད་སྤྱོད་ལ་མེད་ལ་

LRA "DAG" SHED"MAI" NYING "LA" MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We do very little for others yet we expect a great deal in return. We never do what we have to yet we have many intense desires. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ལོབ་པོན་མང་ལ་དམ་བུ་ཀྱང་མ་རྒྱུ་ཤིག་ལྟར་ཤར་བྱུང་།

LOB "PON" " MANG " LA " DAM " TSHIG " KHUR " SHAE " CHUNG

teachers many to, vows not keep
with

We have tantric vows with many Gurus yet we do not keep them.

ལོ་མ་མང་ལ་ལམ་ཐོག་སྤྱོད་རྒྱུ་རྒྱ་ལྡན་པར་སྒྲུབ་པ་ལྟར་ཤར་བྱུང་།

LO "MA " MANG " LA " PHAN " THOG " KYONG " TAN " NGAN

disciple many to benefit keep bad

We have many disciples but we do not guard their welfare.

ཕུང་ཇེད་ཐོག་པའི་གོ་ལ་ཤེམ་སེ་ཤེམ་པ་ལྟར་ཤར་བྱུང་།

PHUNG " JED " TOG " PAI " GO " LA " CHEM " SE " CHEM

Stamp on the head of these thoughts that cause our decline.

ལྷན་པ་ལྟར་ཤར་བྱུང་།

IRA " DAG " SHED " MAI " NYING " LA " MA " RA " YA

Kill the heart of this troublesome grasping ego that hounds us.

We have tantric vows with many Gurus yet we do not keep them. We have many disciples but we do not guard their welfare. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཁམ་ལང་ཆེ་ལ་ལམ་ཐོག་སྤྱོད་རྒྱུ་ལྟར་ཤར་བྱུང་།

KHAE " LANG " CHE " LA " PHAN " PAI " NYAM " LEN " CHUNG

promise great to beneficial practice little

We make big promises but do little beneficial practice, and

ལྷན་པ་ཆེ་ལ་བརྟགས་ན་ལྷ་འདྲེ་ཁྱེད་ལ།

NYAN "LA " CHE " LA " TAG " NA " LHA

" DRE " TREL

fame, great to think when gods (petty, minor) demons shame
renown
(For example people may take us to be great meditators
(and we go along with this encouraging their belief even
(when we know we have no meditation power at all.)

Although we are of great renown our conduct would make
even the local gods and demons feel ashamed.

ལྷན་པ་ཆེ་ལ་བརྟགས་ན་ལྷ་འདྲེ་ཁྱེད་ལ།

PHUNG " JED " TOG " PAI " GO " LA " CHEM " SE " CHEM

Stamp on the head of these thoughts that cause our decline.

ལྷན་པ་ཆེ་ལ་བརྟགས་ན་ལྷ་འདྲེ་ཁྱེད་ལ།

LHA " DAG " SHED " MAI " NYING " LA " MA " RA " YA

Kill the heart of this troublesome grasping ego that
hounds us.

We make big promises but do little beneficial prac-
tice, and although we are of great renown our conduct
would make even the local gods and demons feel ashamed.
Stamp on the head of these thoughts that cause our decli-
ne. Kill the heart of this troublesome grasping ego that
hounds us.

ལྷན་པ་ཆེ་ལ་བརྟགས་ན་ལྷ་འདྲེ་ཁྱེད་ལ།

THOE " GYA " CHUNG " LA " TUNG " KAD " BAD " KHAM " CHE
hearing, not much to, thousand sound always great
study with (very big) talking

We have studied only a little yet we are always talking
loudly.

ལྷན་པ་ཆེ་ལ་བརྟགས་ན་ལྷ་འདྲེ་ཁྱེད་ལ།

LUNG " GYA " CHUNG " LA " MI " TAG " GU " LA " TOG

quotations, little with try to cover
references everything

We know only a few quotations yet we rely them to every-
thing.

ལྷན་པ་ཆེ་ལ་བརྟགས་ན་ལྷ་འདྲེ་ཁྱེད་ལ།

PHUNG " JED " TOG " PAI " GO " LA " CHEM " SE " CHEM

Stamp on the head of these thoughts that cause our decline.

དག་བདག་ཤེད་མའི་སྡིང་ལ་མྱ་རྩ་ཡ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We have studied only a little yet we are always talking loudly. We know only a few quotations yet we apply them to everything. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཀྲོ་ཡོག་མང་ལ་ཁུར་མཁན་སུ་ཡང་མེད།

KHOR " YOG " MANG " LA " KHUR"KHAN " SU " YANG " MED

circle servant many by respectful who even without

Although we have a circle of many servants, none of them show us any respect.

པོ་པོ་མང་ལ་རྒྱལ་རྩེ་མགོན་དང་བྲལ།

PON"PO " MANG " LA " GYAB"TEN " GON " DANG"LRAL

master, many with support protector separated from officer (they will not use their power to aid us.)

We have many friends in high places yet still we have no-one to protect us and support our interest.

ཕུང་ཉེད་རྟག་པའི་མགོ་ལ་ཆེས་སེ་ཆེས།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དག་བདག་ཤེད་མའི་སྡིང་ལ་མྱ་རྩ་ཡ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

Although we have a circle of many servants none of them show us any respect. We have many friends in high places yet still we have no-one to protect us and support our interest. Stamp on the head of these thoughts that cause our decline. Kill the heart of this grasping troublesome ego that hounds us.

གོ་ས་ཆེ་ལ་ཡོན་ཏན་པོ་ལས་ཆུང་།

GO"SA " CHE " LA " YON"TA " DRE"BAE " CHUNG

rank, great yet qualities demon (comparative) little dignity

We hold very high positions yet our qualities are less than those of a demon, and

ལ་མ་ཆེ་ལ་ཆགས་ལྷན་བདུད་པས་ཏྲུ།

LA"MA " CHE " LA " CHAG " LANG " LUL " PAE " TSUB

Guru(§) great yet desire anger mara, (comparative) rough
(§)Or bLa-Ming, having the name} demon
(of being a Guru.

Although we appear to be great Gurus, yet we have stronger anger and desire than a mara.

ཕུང་ཉེད་རྟག་པའི་མགོ་ལ་ཆེན་སེ་ཆེན།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དྲཱ་ལ་གཉེད་གཤེད་མཐི་ལྷན་ལ་ལྷ་ཏྲུ།

DRA" DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We hold very high positions yet our qualities are less than those of a demon, and we appear to be great Gurus yet we have stronger anger and desire than a mara. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཏ་མ་ཆེ་ལ་ལྷན་པ་བྱེད་པས་རྩོ།

TA"WA " THO " LA " CHOD"PA " KHYI " LAE " NGAL

view high yet practice dog deeds worse

We claim to have a very high view, yet our deeds are worse than a dog's, and

ཡོན་ཏན་གཞི་མ་ཐོས་ཏན་ཆུང་ལ་ཤར།

YON"TA " ZJHI"MA " THAM"CHAD " LUNG " LA " SHOK

good ground all wind in 1. lost
qualities (ie.your training) (of reckless living.)

We cast away the basis of all good qualities in the wind.

ཕུང་བྱེད་རྟག་པོ་མགོ་ལ་ཆེ་མ་མེ་ཆེ།

PHUNG "JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དཀྱིལ་བཅུག་གཤམ་མེད་མཁའ་ལྷོ་ལ་མྱ་ངུ་ཡ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We claim to have a very high view, yet our deeds are worse than a dog's, and we cast away the basis of all good qualities in the wind. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཞི་ཤེད་ཐམས་ཅད་རང་གི་ཡུགས་སུ་བཅུག།

ZJHE"DOD " THAM"CHAD" RANG"GI " PHUG"SU"CHUG

one's desireful all my hide away,
attitude keep secret
(eg. A Bhikshu having a secret wife or secretly breaking)
one's fast with hidden stores of food.

We hide away all our desires and satisfy them in secret.

བྱེད་སྒྲིབ་ཐམས་ཅད་དོན་མེད་གཤམ་ལ་བྱེད།

CHONG"KOR " THAM"CHAD " DON " MED " ZJHAN " LA"JED

crooked confusing, all mean- without others to do
unnecessarily ing

round about
(eg. Two hundred monks each received a very small portion of cloth. Then one of them went to each of the others and said: 'Your cloth is so little, please just give it to me!' By collecting all the cloth in this way he acquired a few metres of patches.)

Having bigote notions we do meaningless things to others.

ཕུང་བྱེད་རྟག་པོ་མགོ་ལ་ཆེ་མ་མེ་ཆེ།

PHUNG "JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དཀྱིལ་བཅུག་གཤམ་མེད་མཁའ་ལྷོ་ལ་མྱ་ངུ་ཡ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

५३७ अथ प्रसन्न वस्तुनः प्रसन्नं च २०

Dharmamrobes, wear- then guard protec- demons to ask
monks dress ing (§) ion (&)
(§)eg. We do not trust the Buddha to help us when we are)
(sick. (&)Non-Buddhist village gods etc..)

॥॥

ordination, take yet training mara, and compare
Vows demon it to

conduct to be like a demon.

Stamp on the head of these thoughts that cause our decline.

DRA " DAG " SHED " MAI " NYING " LA " MA " RA " YA

We wear Dharma robes yet we look to local gods for protection. We take ordination yet we feel the training and necessary conduct to be like a demon. Stamp on the head of these troublesome grasping ego that hounds us.

57 578
 " DAD " NAE " YENG" WAE " KHYER
 TAG" TU " " GON" PAR
 always quiet place, stay then wavering, laziness, carried
 monastery not full application away
 stated monasteries yet we are

We stay always in isolated monasteries yet we are very
lax and lazy.

དམ་ཆོས་གཏུག་ལག་བྱས་ནས་མོ་བོན་སྤྱོད།

DAM"CHO " TSUG"LAG " ZJHU " NAE " MO " BON " KYONG

holy Dharma monastery, leave then (§) Bonpo practice college (bZhaq) (§)prediction with a mala.)

We leave the holy Dharma in the college and practice prediction and Bon.

ཕུང་ཕྱེད་རྟོག་པའི་མགོ་ལ་ཆོས་སེ་ཆོས།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དག་བཅས་གཤེད་མའི་སྤྱོད་ལ་མྱ་ངལ།

DRA " D.G " SHED"MAI " NYING " LA " MA"KA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We stay always in isolated monasteries yet we are very lax and lazy. We leave the holy Dharma in the college and practice prediction and Bon. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

རྩྭ་ལ་བྱིས་ས་ཐར་བའི་མཁའ་ཁྱེད་འཇམ་གྱིས་འཇིགས།

TSHUL"TRIM " THAR"WA " BOR"PAI " KHANG"KHYIM " LZIN

morality, liberation throw then household hold, adopt
vows off
(This does not just refer to monks breaking their vows, but applies to all kinds of Dharma followers who break their vows and abandon practice, and so end up like ordinary people.)

We discard the vows and morality necessary for liberation and then act as ordinary men.

དེ་སྤྱོད་ཀྱི་ལ་བོད་ནས་སྤྱོད་ལ་སྤྱོད།

DE"KYID " CHU " LA " BOR " NAE " DUG"LA " " NYEG

happiness water in throw then suffering run after

We throw our happiness in the water and then hasten after sorrow.

ཕུང་ཕྱེད་རྟོག་པའི་མགོ་ལ་ཆོས་སེ་ཆོས།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དག་བདག་ག་ཤེད་མའི་སྙིང་ལ་མ་རྩ་ཡ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We discard the vows and morality necessary for liberation and then act as ordinary people. We throw our happiness in the water and then hasten after sorrow. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཐམས་ཅད་འཇུག་པའི་མཁའ་མཁའ་ཆོད་པའི་བསྐྱེད་པ།

THAR"MAI " JUG"NGOG " BOR " NAE " TSHONG"KHE " LRUB

liberation entry abandon then business practice
path point
(Not making firm foundation because/ ^{of} not knowing if one _{really} wants to enter.)

We enter slightly upon the path of liberation but then we abandon it for business, and

ཐམས་ཅད་ཆོས་ཀྱི་མཁའ་མཁའ་གྲོང་ཡུལ་འགྲོ་བ།

LA"MAI " CHO"RA " BOR " NAE " LRONG " YUL " LRIM

Guru's place there abandon then village coun- wander-
there is Thar- try ing
ma teaching near

We leave the places where Gurus teach the Dharma and then roam the country-side from village to village.

ཐུང་ཁྱེད་རྩོག་པའི་མཁའ་མཁའ་ཆོད་པའི་བསྐྱེད་པ།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དག་བདག་ག་ཤེད་མའི་སྙིང་ལ་མ་རྩ་ཡ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We enter slightly upon the path of liberation, but then we abandon it for business, and we leave the places where Gurus teach the Dharma and then roam the countryside from village to village. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

རང་གི་རྩོད་པ་བཞག་ནས་ཡོད་པ་སྤྱོད་པ་ལྟོག་པ།

RANG"GI " TSHO"WA " ZJHAG " NAE " LU"GO " TROG

my livelihood, keep then Sangha take,
finances pilfer

We have enough to live on but we store this and take from the Sangha, and

རང་གི་པ་ཟས་བཞག་ནས་གཞན་ལ་རྒྱ།

RANG"GI " KHA"ZAE " ZJHAG " NAE " ZJHAN " LA " KU

my food keep then others from steal

We store our own food and then go stealing from others.

ཕུང་ཕྱེད་རྒྱ་པོར་མགོ་ལ་ཆེས་སེ་ཆེས།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དབྱ་བཞག་ག་ཤེད་མཐེ་སྤྱོད་ལ་སྤྱོད་པ་ལ།

DRA " DAG " SHED"MAI " NYING " LA " MA"KA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We have enough to live on but we store this and take from the Sangha, and we store our own food and then go stealing from others. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཅེས་སྤྱོད་སྤྱོད་ཀྱང་ལ་མཐེ་སྤྱོད་སྤྱོད་པ།

E"MA " GOM " SRAN " CHUNG " LA " NGON"SE"ON

difficult, medita- forebear- little with preknow- sharp,
strange tion ance that, ledge clever
yet

(We cannot sit for even an hour without becoming restless.)

How strange ! We find it troublesome and have only a little capacity for meditation, yet we claim to have acute foreknowledge.

ལམ་སྤྱོད་མ་ཟེན་དོན་མེད་རྒྱ་པོར་བཞག་པ།

LAM"NA " MA " ZIN " DON " MED " KANG"WA " GYOG

paths, not get and mean- with- feet
ways keep ing cut swift,
(if you do not know the road then it is best to travel quick,
(slowly and carefully. Similarly if you do not under- travel)

(stand the basic ideas of the lharma; like who and what)
 (the Buddha is, then there is no point to throw yourself)
 (into strong practice for then you may have an accident.)

We donot know the right way yet we rush on meaninglessly.

ལུང་ལུང་རྟོག་པའི་མགོ་ལ་ཆེན་སེ་ཆེན།

PHUNG"JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དགྲ་བདག་གཤེད་པའི་སྤྱོད་ལ་མྱ་ངམ།

DRA" DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of theis troublesome grasping ego that hounds us.

How strange ! We find it troublesome and have only a little capacity for meditation yet we claim to have acute fore-knowledge. We do not know the right way yet we rush on meaninglessly. Stamp on the head of these thoughts that cause our decline. Kill the heart of this trouble- some grasping ego that hounds us.

ལམ་ལའི་སྤྱོད་ལ་མྱ་ངམ་དགྲ་བདག་ལ།

PHAN"PAR " MAE " NA " DANG " SEM " DRA " KU " LZIN

benefit say if angry mind enemy as hold
 (Like saying you are lazy and should try harder.)

If others give us helpful advice then we become angry and take them to be our enemies,

མགོ་བསྐྱར་བསྐྱར་སྤྱོད་ཆེན་སེ་ཆེན།

GO"KOR " LU " NA " NYING"MED " DRIN " LU " LZIN

Confusing cheat if no confi- kind as hold
 talk etc, dence
 (Like someone telling us that we are great meditators.)

Yet if someone should cheat us with confusing deception, we meekly take this to be a kindness.

ལུང་ལུང་རྟོག་པའི་མགོ་ལ་ཆེན་སེ་ཆེན།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དགྲ་བདག་གཤེད་པའི་སྤྱོད་ལ་མྱ་ངམ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

If others give us helpful advice then we become angry and take them to be our enemies, yet if someone should cheat us with confusing deception, we meekly take them to be kind. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ནང་མི་འདྲིན་ན་སྤྱོད་གཏམ་དག་ལ་ཐཏད།

NANG "MIR " TEN " NA " NYING " TAM " DRA " LA " CHAD

family man, have if, confidential enemy to explain,
member of the yet secret disclose
family group

We have family intimates yet, not talking to them, we disclose private matters to enemies.

ཡོད་པའི་འདྲིན་པ་འགྲོགས་ན་ཁྱེད་མེད་ལྟ་སྤྱོད་རྒྱ།

PHLEB "WAR" IROG " NA " TREL " MED " LO " NYING " KU

old and true if, shameless mind heart steal
friend when (acting like a C.I.A. agent.)

We have old and trusted friends yet we shamelessly probe their secrets.

ཡུང་ཐུང་རྟག་པའི་མགྲོན་ལ་ཆོས་སེ་ཆོས།

PHUNG " JED " TOGPAI " GO " LA " CHEM " SE " CHEM

Stamp on the head of these thoughts that cause our decline.

དག་འདག་ག་འདྲིན་མའི་སྤྱོད་ལ་མྱ་རྩ་ལ།

DRA " DAG " SHED " MAI " NYING " LA " MA " RA " YA

Kill the heart of this troublesome grasping ego that hounds us.

We have family intimates yet not talking to them we disclose our private matters to enemies. We have old and trusted friends yet we shamelessly probe their secrets. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཀོ་ལོང་དམ་ལ་རྒྱུ་རྟག་སྤྱོད་འགྲོགས་འགྲོགས།

KO "LONG" DAM " LA " NAM " TOG " GU " BAE

orthodox, to thoughts who comparative rough
having many rules (bad)
of not doing this and that

We are very orthodox, yet our thoughts are worse than anyone else.

འགྲོག་པ་པར་དགའ་ཞིང་ག་ཤིས་ངར་རྒྱུ་དུ་སྒྲིང་།

DROG"PAR " KA"ZHING " SHI " NGAN " GYUN"LU " LONG

friendly difficult temper, bad always develop
nature (ie.angry)

We find it difficult to be friendly and are always acting
with a bad character.

ཕུང་ཉེད་རྟོག་པའི་མགོ་ཡ་ཆེ་མ་སེ་ཆེ།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དག་བརྒྱུད་ཀྱི་མེད་པའི་སྐྱོད་པ་སྤྲོད་པ།

DRA " DAG " SHED"MAI " NYING" LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that
hounds us.

We are very orthodox yet our thoughts are worse than
anyone else. We find it difficult to be friendly and are
always acting with a bad character. Stamp on the head of
these thoughts that cause our decline. Kill the heart of
this troublesome grasping ego that hounds us.

འཕྲུལ་འཕྲུལ་མི་ཟུག་འཕྲུལ་ནས་གཞོན་པ་སྒྲུབ།

CHOL"WA " MI " NYAN " LOG " NAE " NOL"PA " KYEL

entrusted matters, not listen reverse then harm, bring,
instructions hurt employ
(from parents and friends.)

Not listening to instructions we do the reverse and so
cause trouble.

བཏུང་ན་མི་འདྲུང་སྐྱོད་ནས་ཆོད་པ་འཕྲུལ།

TUD " NA " MI " DUD " GYANG"NAE " TROD"PA " TSHOL

bow(§) if not salute far away dispute look for
(§)ie. Acting in a friendly way.)

When people make friendly gestures we do not respond and
keeping our distance, we quarrel.

ཕུང་ཉེད་རྟོག་པའི་མགོ་ཡ་ཆེ་མ་སེ་ཆེ།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དཀྱི་བདག་གཤེད་མཐི་སྤྱིར་ལ་མྱ་ར་ལ།

DRA "DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

Not listening to instructions we do the reverse and cause trouble. When people make friendly gestures we do not respond and, keeping our distance, we pick quarrels. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཐུག་ལུ་མི་འདྲི་འགྲུགས་པར་རྟག་ཏུ་དཀྱི།

KA"LO"MI"DE , " LROG"PAR " TAG"TU " KA

unstable mind, un- friends always difficult controlled and not (§) following any fixed systems (§)eg. Someone who likes to sleep all day and talk all night.)

We are unstable and undisciplined and so are difficult to live with, and

ཐོག་གཤེད་མཐི་ལ་རྟག་ཏུ་རྒྱུ་པར་དམ།

PHOG"UG " NANG " LA " TAG"LU " LZIN"PA " DAM

very easily much and, always holding, bind, affect (§) with (§) grasping hold (§) Easily taking offence and becoming hurt and angry.) (&) Can never just relax and let the situation go by.)

We are hurt and angered very easily and are always bound by grasping.

ཕུང་ཉེད་རྟག་པའི་མགྱོ་ལ་ཆེ་མ་ཆེ་མ།

PHUNG " JED " TOG"PAI " GO" LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དཀྱི་བདག་གཤེད་མཐི་སྤྱིར་ལ་མྱ་ར་ལ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We are unstable and undisciplined and so are difficult to live with and we are hurt and angered very easily and are always bound by grasping. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping that hounds us.

མཐོན་གཞན་ཆེ་གིང་དམ་པ་དག་རྩུ་འཛིན།

THO "NON " CHE "SHING " DAM "PA " DRA " RU " " LZIN

like high great holy enemy as hold
position Gurus (who really are great)

We think that we are very great and superior and we take the Gurus to be our enemies.

འདྲ་ཆགས་ཆེ་བས་གཞན་རྩུ་དང་དྲུ་ཡོན།

DOD "CHIG " CHE "WAE " ZHON " NU " LANG "LU " LEN

carnal desire, great, by others young strongly
lust people pursue

Due to our strong carnal desire we chase after young people.

ཕུང་ཕྱེད་རྩུ་པའི་ཆགས་ལ་ཆེ་སེ་ཆེ་ས།

PHUNG " JED " TOG "PAI " GO " LA " CHEM "SE "CHEM

Stamp on the head of these thoughts that cause our decline.

དཀྱིལ་འདག་གཞན་ཆེ་བའི་སྤྱིང་ལ་སྤྱིང་རྩུ་ཡ།

DRA " DAG " SHED "MAI " NYING " LA " MA "RA "YA

Kill the heart of this troublesome grasping ego that hounds us.

We think that we are very great and superior and we take the Gurus to be our enemies. Due to our strong carnal desire we chase after young people. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཐུ་ཕྱེད་ཕུང་བས་སྤྱིང་འཛིན་ཐུང་དྲུ་བཞུར།

CHI "THAG "THUNG "WAE " NGAR " DRI " GYAB "LU "KYUR

quickly encourage former friend cast behind
friendship

We are quick to start friendships and then we cast our former friends behind us.

གྲས་རྩུ་གྲས་ཆེ་བས་ཀུན་ལ་ཁ་བྱོར་འདྲེན།

SAR " DROG " CHE "WAE " KUN " LA " KHA "DRO "LING

new friend great, by all to inflate one's position

We like to make new friends and to paint a fine picture of ourselves to them.

ཕུང་ཕྱེད་རྟོག་པའི་མགོ་ལ་ཆེམ་སེ་ཆེམ།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དཀྱིལ་བདག་གཤེད་པའི་སྡིད་ལ་མྱ་ར་ལ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We are quick to start friendships and then we cast our former friends behind us. We like to make new friends and to paint a fine picture of ourselves to them. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

མདོན་ཤེས་མེད་པས་ཐུན་བསྐྱར་དང་དུ་ཡོན།

NGON"SHI " MED " PAE " LZUN"KUR " LANG"LU"LEN

prescience not do lie, practice
(supernatural perception) pretence strongly
(tion, like foreknowledge) (trying to cheat others into)
(believing in us.)

We have no super powers but we act so as to deceive others about this.

སྡིད་ཤེས་མེད་པས་སྒྲིག་དང་སྡིད་ལ་བྱུ།

NYING"JE " MED"PAE " LO"TA"NYING"LA"DRAB

compassion not have, by mind rough and angry

Being without compassion our minds are very rough and angry.

ཕུང་ཕྱེད་རྟོག་པའི་མགོ་ལ་ཆེམ་སེ་ཆེམ།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དཀྱིལ་བདག་གཤེད་པའི་སྡིད་ལ་མྱ་ར་ལ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We have no super powers but we act so as to deceive others about this. Being without compassion our minds are very rough and angry. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཐོ་བ་ཀྱང་འཇུག་ཀྱང་ལྟོ་ཆོད་ཅེས།

THO "WA " CHUNG " LA " KUN " LA " PAR " TSHOL " JED

study little all to fighting do
(eg. We have studied only Hinayana but we act as if we had mastered the tantros.)

We have studied only a little yet we act knowledgeably and fight with everyone.

ལུང་གྲུ་ཀྱང་འཇུག་ཀྱང་ལྟོ་ཆོད་ཅེས།

LUNG " GYA " CHUNG " WAE " YONG " LA " LOG " TA " KYE

instruction extent, little all to wrong raise
size view
(We mix everything up and so confuse both ourselves and others.)

We have heard but little teaching and so we have wrong views about everything.

ཕུང་ཅེས་ཏེ། འདི་ལྟོ་ཆོད་ཅེས་ཅེས།

PHUNG " JED " TOG " LA " GO " LA " CHEM " SE " CHEM

Stamp on the head of these thoughts that cause our decline.

དྲ་འདྲ་གཤམ་པེ་མེ་ལྟོ་ཆོད་ཀྱང་ལྟོ་ཆོད་ཅེས།

DRA " DAG " SHED " MAI " NYING " LA " MA " LA " YA

Kill the heart of this troublesome grasping ego that hounds us.

We have studied only a little yet we act most knowledgeably and fight with everyone. We have heard but little teaching and so we have wrong views about everything. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཆགས་ལྟོ་ཆོད་ཀྱང་འཇུག་ཀྱང་ལྟོ་ཆོད་ཅེས།

CHAG " DANG " GOM " WAE " ZHAN " CHOG " YONG " LA " MCD

desire anger keep in mind others side all to slander
blame

We encourage desire and anger and insult, and disparage everyone and everything else.

ལྷན་དག་གི་མཉམ་བུ་བྱ་བ་ལ་སྤྱོད་སྤྱོད་པ་ལྟར་ཡོད།

TRAG"DOG " GOM"PAE " ZJHAN " LA " LRC"KUR " DEB

envy, keep in others to insult and do
jealousy mind to deprecate

Developing jealousy we insult and demean others.

ལྷན་ལྷན་རྟག་པོར་མགོ་ལ་ཆེ་མ་ཆེ།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དགྲ་བདག་གཤེད་མའི་སྤྱོད་ལ་སྤྱོད་ལ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We encourage desire and anger and insult, and disparage everyone and everything else. Developing jealousy we insult and demean others. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

སྤྱོད་གཤེད་མ་བྱས་ཐུ་ཆེན་ལྷན་དུ་གསོ།

LOB"NYER " MA " JAE " GYA"CHEN " KHYAD"LU"SOL

student not do very great, destroy the difference,
deep doctrine pay no attention to
their special qualities

We do not study, yet we say that the great doctrines are of no value.

གྲི་མ་མཐོན་ལྷན་ལ་སྤྱོད་པར་བྱེད།

LA"MA " MA " TAJ " LUNG " LA " MCL"FAK " JED

Guru not attend instruction, to disparage, do
to(§) teaching insult
(§) Serve and receive teachings from,)

We do not serve and study with the Guru and yet we say that his teachings are bad.

ལྷན་ལྷན་རྟག་པོར་མགོ་ལ་ཆེ་མ་ཆེ།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དག་བདག་ག་ཤེད་མའི་སྡིང་ལ་མྱ་ར་ཡ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We do not study yet we say that the great doctrines are of no value. We do not serve and study with the Guru and yet we say that his teachings are bad. Stamp on the head of these thoughts that are the cause of our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཏེ་མྱ་མའི་ཚུན་རིང་བཅའ་ལྟར་དུ་བྱ།

DE"NOB " MI " CHAD " RANG " ZO " LZUN " LU"LENG

Tripitaka\$ not explain self work lies arrange,
(§) The Buddha's Speech, orthodox Dharma } compile
(including the Tantras.

We do not teach according to the Tripitaka but instead we present our own creation^{and} lies.

དག་མྱ་མའི་ཚུན་རིང་བཅའ་ལྟར་དུ་བྱ།

DAG"NANG

" MA " JONG " LAB " TSHAD " BAR"SHA " LANG

pure view, deep not come speech amount rough, many
faith in the strong angry bad things
Dharma

Not having really pure faith, whatever we say is rough and angry.

ལུང་ཤེད་རྟག་པའི་མག་ལ་མྱ་ར་ཡ།

PHUNG " JED " TOG"TAI " GO " LA " GHEM"GE"GHEN

Stamp on the head of these thoughts that cause our decline.

དག་བདག་ག་ཤེད་མའི་སྡིང་ལ་མྱ་ར་ཡ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We do not teach according to the Tripitaka but instead we present our own creation^{and} lies. Not having really pure faith, whatever we say is rough and angry. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཆོས་མིན་ལས་ལ་སྤྱོད་པར་མི་ཐུང་པར།

CHO " MIN " LAE " LA " MOD"PAK " MI"JED"PAK

Dharma without actions to slander not do
out

We do not condemn bad worldly actions, and

ཤེས་པ་འདྲ་ཡོད་པ་སྤྱོད་ཐུན་ལྷན་ཆོས་གཏོང་།

LEG " SHAD " YONG " LA " SUN"JIN " NA"TSHOG " TONG

good explain all to insult various give
dishonour all sorts

(This is like the way modern scholars deal with the }
{ Dharma, saying things like, "Vasubandhu was wrong." }

We make all sorts of disparagements towards all the good
moral teachings.

ཕུང་ཐུང་རྟོག་པའི་མགོ་ལ་ཆེས་སེ་ཆེས།

PHUNG " JED " TOG"PAI " GO " LA " GHEM"SE"GHEM

Stamp on the head of these thoughts that cause our decline.

དཀྱིལ་བཤུག་གཤེད་མའི་སྤྱོད་ལ་སྤྱོད་པར།

DRA " DAG " SHED"MAI " NYING " LA " MA"KA"YA

Kill the heart of this troublesome grasping ego that
hounds us.

We do not condemn bad worldly actions, and we make
all sorts of disparagements towards all the good moral
teachings. Stamp on the head of these thoughts that cause
our decline. Kill the heart of this troublesome grasping
ego that hounds us.

ང་ཆེད་གཞན་ལ་ང་ཆེད་མི་འཛིན་པར།

NGO"TSHEI " NAE " LA " NGO"TSHEI " MI " LZIN"PAK

shame places to shame not hold
(eg. Becoming rich by theft and corruption.)

Feeling no shame towards what is shameful, and

ང་མི་ཆ་ལ་ང་ཆ་ཆོས་ལོག་འཛིན།

NGO"MI"TSHE " LA " NGO"TSHE " CHO " LCG " LZIN

not shameful to shame Dharma wrong hold
(eg. At being poor due to) (turn Dharma upside down.)
(practicing Dharma strongly.)

Feeling ashamed of what is not shameful, we hold to what
is a reversal of the proper Dharma view.

ཕུང་ཐེང་རྟོག་པའི་མགོ་ལ་ཆེ་སེ་ཆེ།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དགྲ་བདག་གཤེད་མའི་སྤྱིང་ལ་མྱ་ར་ལ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

Feeling no shame towards what is shameful, and feeling ashamed of what is not shameful, we hold to what is a reversal of the proper Dharma view. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ཐུས་མཚུངས་འགོག་ཐུང་མི་ཐེང་བ།

JAE " NA " HUNG"WA " CHIG " KYANG " MI " JED"PA

do proper, one also not do
suitable(allowed by the Buddha etc.)

We do not even one of the things which are permissible, and yet

མི་རྟོགས་ཐུབ་ཐམས་ཅད་ཐེང་བ།

MI " RIG " JA"WA " THAM"CHAD " JED"PA " YI

do due to
not proper deeds all

We do all the things that are not suitable.

ཕུང་ཐེང་རྟོག་པའི་མགོ་ལ་ཆེ་སེ་ཆེ།

PHUNG " JED " TOG"PAI " GO " LA " CHEM"SE"CHEM

Stamp on the head of these thoughts that cause our decline.

དགྲ་བདག་གཤེད་མའི་སྤྱིང་ལ་མྱ་ར་ལ།

DRA " DAG " SHED"MAI " NYING " LA " MA"RA"YA

Kill the heart of this troublesome grasping ego that hounds us.

We do not even one of the things which are permissible, and yet we do all the things that are not suitable. Stamp on the head of these thoughts that cause our decline. Kill the heart of this troublesome grasping ego that hounds us.

ETA " DAG " TAI " KONG"PO " JCM"LA " YI

Oh, this sorrow ! You are the one who suffers the trouble--
some demon of grasping at 'I' and 'mine'.

DE "SHEG " GHQ " KYI " KU " NGA " THU " TOB " SHAN

The one with effective strength having the Dharmakaya nature of the Sugatas.

DAG " MED " YE "SHE " TSHON "CHA " JUG "THO " GHAN

Weilder of the skull-headed club, the weapon of the pristine cognition free of grasping,

THE "TSHOM " MED "PAR " LAN " SUM " LAD "LA "KOR

Swing it fearlessly thrice around your head !

impressive, style great enemy the

impressive, style great enemy this
frightening (grasping) kill please
{ We make this request to inspire and encourage our own
(wisdom to shine forth.)
Most awesome one, please kill this enemy }

Most awesome one, please kill this enemy !

ॐ नमो भगवते वासुदेवाय

Compassion great, by actions to protect please
(ie. bad karma and its consequentia)
(suffering.)

own bad actions.

certainly, ego this destroy do please
surely (grasping)

You must destroy this P.

With your great compassion please protect us from our own bad actions. You must destroy this powerful gras-

P44-3.

" LA " DU " KHA " CHI " WA " KUN
KHOR " WAI " SA existing exist all

Samsara place in
all the sorrows that there are within samsara,

7551 252 24
" DI " Lu " NGE " WAR " PUNG " LU " SOL
DAG " DZIN reply put on please

30 grasping, this holding has brought us endless
Up until now this grasping has brought us endless
troubles by forcing us into countless lives in samsara.
Now that we recognise it as the troublesome enemy we
must heap all the troubles it has caused right back on
its own head. top of this grasping at 'I' and

Please pile them right on top of this grasping at 'I' and 'mine'.
All the sorrows that there are within samsara, please pile them right on top of this grasping at 'I' and 'mine'.

Please pile them right on top of this grasping at 'I' and 'mine'.
All the sorrows that there are within samsara, please pile them right on top of this grasping at 'I' and 'mine'.

གང་ལ་རྩོམ་མེད་སྤྱད་པའི་མཆིས་པ།

GANG " LA " NYON " MONG " LUG " NGA " SHI " CHI " WA

whatever, to afflictions poison five whatso-exist,
to whom (desire, anger, stupidity,) ever there is
(jealousy and pride)

Whatever of the five afflicting poisons anyone has,

རྩོམ་མེད་རྩོམ་པ་ལ་དེས་བར་སྤྱད་པ་གསུང་།

RIG " THUN " DI " LA " NGE " WAR " PUNG " LU " SOL

group same this to really put on, please
(ie. the same grasping.) smother

Please put them right on this same grasping.

Whatever of the five afflicting poisons anyone has,
please put them right on this same grasping.

རྩོམ་པ་རྩོམ་པའི་རྩོམ་པ་ལ་ལྷན་པ།

DI " TAR " NYE " WAI " TSA " WA " MA " LU " PA

like this trouble, roots without exception
fault (all the causes flow from just this)
(selfish grasping.)

In this way the roots of trouble and error without excep-
tion

ཐོ་ཆོས་མེད་པར་རྩོམ་པ་དེས་བར་སྤྱད་པ།

THE " TSHOM " MED " PAR " RIG " PAE " NGO " ZIN " YANG

doubt without vidya, recognise, yet,
awareness, by see what its but
nature is

We recognise clearly with our natural awareness,

ད་དུང་རྩོམ་པ་ལ་ཐ་རྩོམ་གྱི་ལྷན་པ་རྩོམ་པ་ལ།

DA " LUNG " DI " YI " KHA " LZIN " SLAG " DEB " NA

from now this of assistant support if, when
on

But if we should again give support to these wrong ways,
then

འཛིན་མཁན་འདི་ཡང་བརྒྱུག་པར་མཛད་དུ་གསོལ།

DZIN "KHAN " DI " YANG " LAG " TAR " LZAD " LU " SOL

grasper, this also destroy do please
holder (the one who ties my mind and life in knots.)

You must also destroy this one who is grasping.

In this way the roots of trouble and error without exception we recognise clearly with out natural awareness, but if we should again give support to these wrong ways, then you must also destroy this one who is grasping.

དེ་ནི་ཡེ་ཡེན་ཐམས་ཅད་གཅིག་པ་གདམ།

DA " NI " LE " LEN " THAM " CHAD " CHIG " LA " DA

now causes, all one to is
reasons (selfish grasping)

Now all causes of trouble are essentially just this one selfish grasping.

སྟེ་འགྲོ་གཞན་པ་འག་པ་རྒྱུ་རྩེ་འར་སྒྲུ།

KYE " DRO " ZJHAN " LA " KA " DRIN " CHE " WAR " GOM

beings all of kindness great meditate, practice

(They have all been our mothers in our past lives and)
(have done many acts of kindness for us.)

We should strongly meditate on the great kindnesses we have received from all sentient beings, and

གཞན་གྱི་སྤྲོ་བ་འདྲ་བ་གི་རྒྱུ་པ་ཡེན།

ZJHAN " GYI " MI " LOD " DAG " GI " GYUD " LA " LEN

all of not like I of mind to take

Take all that others dislike upon ourselves.

འདྲ་བ་གི་དགེ་བ་འགྲོ་བ་ཡོད་པ་འདྲ།

DAG " GI " GE " WA " LRO " WA " YONG " NGO

my virtues beings all give, dedicate

We must dedicate our virtues to all beings.

Now all causes of trouble are essentially just this one selfish grasping. We should strongly meditate on the great kindnesses we have received from all sentient beings, and take all that others dislike upon ourselves. We must dedicate our virtues to all beings.

དེ་ལྟར་འགྲོ་བ་གཞན་གྱི་སྒོ་གསུམ་གྱིས།

DE"TAAR " DRO"WA " ZJHAN " GYI " GO " SUM " GYI

like that beings all of door three§ by
(§)Body, speech and mind.)

By taking in this way whatever bad karma all beings
have gained with

དུས་གསུམ་བཅུས་བ་བདག་གིས་ཐུངས་བ་ཡིས།

DU"SUM " GYI"WA " DAG"GI " LANG"WA " YI

three times done my receive, by
(past, pre- (sins) take
(sent and future)

The actions of their body, speech and mind in the three
times,

མི་ཐུག་གི་མདངས་དར་ཕྱོད་པ་ལྟར།

MA"JA " DUG " GI " DANG " DANG"DAN"PA " TAR

peacock poison by very shining having similar

Like the peacock who becomes bright and radiant from
taking poison,

ཏྲོ་མེད་པ་ལྟར་ཐུབ་གྲགས་སུ་འགྱུར་བར་ཤོག།

NYON"MONG " JANG"CHUB " DROG " SU " GYUR"WAR " SHOG

afflictions enlightened friend, as become, it
helper arise must

May we be able to use the afflictions as aids to Enlight-
enment.

By taking in this way whatever bad karma all beings
have gained with the actions of their body, speech and
mind in the three times, like the peacock who becomes
bright and radiant from taking poison, may we be able to
use the afflictions as aids to Enlightenment.

བདག་གི་དགེ་རྒྱུ་ལ་སྒྲུབ་པ་ཡིས།

DAG"GI " GE " TSA " DRO " LA " JIN"PA " YI

my virtue root beings to give
(Virtues are the root of all happiness.) by

By giving our virtuous roots to all beings

ཐུ་རིག་ལྷན་ཐོས་སྒྲུབ་ཀྱིས་སོས་ལྷན་ཞུ།

JA"ROG " LUG " ZOE " MAN " GYI " SO " TAR " SHOG

crow poison eat medicine by cured like it must

May they be cured of the afflictions just as a crow that has eaten poison is cured by medicine.

སྤྱི་བ་ཡོངས་ཀྱི་ཐར་བའི་སྤྱན་བཟུང་ནས།

KYE"WO " YONG " GYI " THAR"WAI " SHOG " ZUNG " NAE

people, all of freedom, life, hold, then
beings liberation vital force take

May we hold and support the vital force of liberation of all beings, and thus

འདྲི་བར་གཤེགས་པ་སངས་རྒྱུ་སྤྱོད་པར་ཞུ།

LE"MAR"SHOG"PA " SANG"GYAE " THOB"PAR " SHOG

Sugata, Buddha Buddhahood get must

May they all attain the Sugata Buddhahood.

By giving our virtuous roots to all beings, may they be cured of the afflictions just as a crow that has eaten poison is cured by medicine. May we hold and support the vital force of liberation of all beings, and thus may they all attain the Sugata Buddhahood.

ནུས་ཀྱིས་འདྲན་དང་ལ་མར་བྱུང་བ་རྣམས།

NAM"ZJHIG " DAG " LANG " PHA " MAR " GYUR"PA " NAM

when I and father mother have been plural
(in the three times)

{All sentient beings have each been our own parents during the immeasurable sequence of our sojourn in samsara.}

For as long as I and all beings who have been my father and mother

རིག་མཉན་གནས་སུ་བྱང་ཐུབ་མ་ཐོབ་པར།

OG"MIN " NAE " SU " JANG"CHUB " MA " THOB" " PAR

place in Enlightenment not get until
(Highest pure realm.)

Have not attained Enlightenment in Akanishta,

འགྲོ་བ་དྲུག་དུ་ཡས་ཀྱིས་འབྱུངས་པ་རྒྱུ་ཡི།

DRO "WA " DRUG " TU " LAE " KYI " KHYAM " PA " NAM

beings, those six in deeds, by wander (plural)
in samsara (realms) karma

As we wander through the six realms of rebirth due to our karma,

• དཀྱིལ་གྱིས་གཅིག་སེམས་གཅིག་གིས་འཇོན་པར་བྱ།

1HAN "TSHUN " CHIG " SEM " CHIG " GI " LZIN " PAR " SHOG

each other one mind wholly by hold, keep must
(full attention) on the good way

May we help and encourage each other without wavering.

For as long as I and all beings who have been my father and mother have not attained Enlightenment in Akanishta, as we wander through the six realms of rebirth due to our karma, may we help and encourage each other without wavering.

དེ་ཆེ་འགྲོ་བ་གཅིག་གི་དོན་དུ་ཡང་།

DE "TSHE " DRO "WA " CHIG " GI " DON " LU " YANG

that time being one of benefit also
(From now on the text is written from the point of view)
(that one has already gained understanding of sunyata.)

At that time, even for the benefit of just one being,

དཀྱིལ་སྤོང་གསུམ་དུ་བདག་གིས་ཡོངས་ཁྱེད་ཀྱིས་ནས།

NGAN "SONG " SUM " LU " DAG " GI " YONG " ZJHUG " NAE

three lower realms in I by fully, enter then
really

May we be able to really enter the three lower realms, then

སེམས་དཔར་ཆེན་པོར་སྤྱོད་པ་མ་ཟེམས་པར།

SEM "PA " CHEN " POI " CHOD " PA " MA " NYAM " PAR

mind great practice, not defiled,
Bodhisattva's conduct deteriorated
(Only by the power of understanding sunyata can we be
certain to always maintain bodhicitta. As long as si-
tuations are perceived as being substantial and heavy
we will be trapped into subject/object conceptualisation
and so start protecting ourselves at the expense of
others.)

Not allowing our Bodhisattva practice to deteriorate,

ངན་སྒྲིབ་སྤྱད་བཅུ་ལ་བདག་གིས་འདྲོས་པར་བྱེད།

NGAN "SONG " LUG "NGAL " DAG " GI " DRONG "WAR " SHOG

lower realms suffering I by pull, guide must
May we guide out all those who suffer in the lower realms.

At that time, even for the benefit of just one being,
may we be able to really enter the three lower realms,
then, not allowing our Bodhisattva practice to deterio-
rate, may we guide out all those who suffer in the lower
realms.

དེ་མ་ཐག་ཏུ་དཔྱུ་ལ་བའི་སྤྱད་མ་རྣམས།

DE "MA "THAG "TU " NYAL "WAI " SUNG "MA "NAM

immediately hell's guardians
Immediately on our arriving in the hells may the guar-
dians there

བདག་ལ་བྱ་མའི་འདྲོས་ཤིང་ཐུང་ཏེ།

" KYE " GYUR " TE

DAG " LA " LA "MAI " DU "SHE

I as Guru's consciousness born become thus
(ie. We will have enough spiritual power to turn their)
(minds from the wrong way.)

Come to perceive us as their Gurus.

མཆོད་ཆ་རྣམས་ཏུ་མེ་རྒྱ་ཆར་དུ་ཏུ།

TSHON "CHA "NAM " KYANG " ME "TOG " CHAR " DJ " GYUR
sharp weapons also, flower rain as become
even

Then even their sharp weapons will become a rainfall of
flowers, and

གནོད་ལ་མེད་པར་ཞི་བདེས་བསྐྱེད་པར་བྱེད།

" DE " SIL "WAR " SHOG

NOD "PA " MED "PAR " ZJHI

evil, without peaceful, happy cool, must
harm calm coolness be

Without causing harm they will be cooled with calm hap-
piness.

Immediately on our arriving in the hells may the
guardians there come to perceive us as their Gurus. Then
even their sharp weapons will become a rainfall of flowers,
and without causing harm they will be cooled with calm
happiness.

Then may the beings in the lower realms also gain clair-
voyance and sharp memories, and

LHA " MI " LU " LANG " JANG " CHUB " SEM
Gods human body get enlight

Gods human body get, enlightened attitude
take in mind, Bodhicitta deve- this
Taking birth as gods or humans, may they develop Bodhi-
citta.

DAG "GI " DRIN " LAN " SHO " KYI " " SO " GYUR " SHIG
 my kindness (\$) repay karma by
 (\$) When they were my parents,) foster must be

May I repay their kindness by nourishing them with the
Dharma, and

དགྲ་ལ་ལྷ་མཁའ་གཟུང་ནས་བསྟོན་པར་བྱེད།
 DAG " LA " LA " MAR " ZUNG " NAE " TEN " TAA " SHOG
 I to Guru hold then serve fully respect must
 {The service that a disciple does for, fully
 {ly for the benefit of the

{ The service that a disciple does fully respect must
ly for the benefit of the disciple, since he needs bless-
sing and teaching, while the Guru, being free of worldly
desire, is pleased by the faith and aspiration of the
disciple rather than by his material gifts. }

Taking me as their Guru, may they

Taking me as their Guru, may they serve me well.

Then may the beings in the lower realms also gain clairvoyance and sharp memories, and taking birth as gods or humans, may they develop Bodhicitta. May I repay their kindness by nourishing them with the Dharma, and taking me as their Guru, may they serve me well.

DE "TSHE " THO "RI " DRO "WA " THAM "CHAL " KYANG
that time heaven, upper beings
realms (human, asura, all gods.)
At that time all beings in the " also

At that time all beings in the upper realms also

འདྲ་དང་མཐུན་པར་འདྲ་མེད་རང་བྱུང་ནས།

DI G " DANG " TSHUNG " WAR " DI G " MED " RAB " GOM " NAE

I and equal ego not fully, meditate then
(Do the same deep practice as me.) well

Must meditate deeply like me upon egolessness,

ཡིད་དང་ཉི་འདྲ་རྒྱུ་པར་མི་རྟོག་པར།

SRID " DANG " ZJHI " DE " NAM " PAR " MI " TOG " PAR

samsara and peace happy fully not thinking
(the nirvana of the Arhats) (not making these their) object.

Then, without thinking of either samsara or nirvana,

མཐུན་པར་ཉིད་ཏུ་རྟོག་རྒྱུ་པར་འགྲོ།

" GOM " PAR " SHOG

NYAM " PA " NYID " LU " TING " DZIN

meditate must

equalness, in samadhi,
evenness absorbed
(sunyata) contemplation

May they meditate on the absorbed contemplation of per-

fect equality.

མཐུན་པར་ཉིད་ཏུ་རྟོག་རྒྱུ་པར་འགྲོ།

" TROD " PAR " SHOG

MYAM " PA " NYID " LU " RANG " NGO

recognise must

equalness in self nature

They must recognise their own nature within this perfect equality.

At that time all beings in the upper realms also must meditate deeply like me upon egolessness, then without thinking of either samsara or nirvana, may they meditate on the absorbed contemplation of perfect equality. They must recognise their own nature within this perfect equality.

དེ་ལྟར་བྱས་ན་དག་ནས་ཆོས་པར་རྟུན།

" CHOM " PAR " GYUR

DE " TAR " JAE " NA " DRA " DI

finished, become

like that do

if

enemy this
(grasping)

defeated

If we act like this the grasping enemy will be destroyed.

དེ་ལྟར་བྱས་ན་རྣམ་ཏེག་ཆོས་པར་འགྱུར།

DE"TAH " JAE " NA " NAM"TCG

" CHOM"PAK " GYUR

like that do if errant, discursi- destroyed become
ve thoughts(§)

(§)The thoughts that chase each other creating endless
false situations.

If we act like this then all errant discursive thoughts
will be destroyed.

མི་ཏེག་ཡི་ཤེས་བདག་མེད་གྲོ་ལས།

MI " TOG " YE"SHE " DAG"" MED

" GOM

" GYUR " NAE

not think pristine self without think about be- then
(no distur-) cognition (egolessness)
(bance from creating wrong ideas.) come

Practicing the selfless pristine cognition free of arti-
ficial thinking,

གཟུགས་སྐྱེ་བྱུ་འབྲས་ཅི་སྟེ་ཐོབ་མི་འགྱུར།

ZUG"KUI " GYU " LAE " CHI"TE " THOB " MI " GYUR

form body cause effect if, but let not become
Rupakaya(Sambhogakaya and Nirmanakaya.)

(By understanding non-grasping and penetrating to the
(sunyata ground of all the dharmakaya is realised. Then)
(from this the Rupakaya flows out naturally.)

Why should we not gain the cause and effect of the Rupakaya?

If we act like this the grasping enemy will be destroyed.
If we act like this then all errant discursive thoughts
will be destroyed. Practicing the selfless pristine cog-
nition free of artificial thinking, why should we not
gain the cause and effect of the Rupakaya?

ཀ་ཡེ་དེ་དག་ཐམས་ཅད་ཏེག་འཕྲེལ་ཡིན།

KA"YE " DE"DAG " THAM"CHAD " TEN"LEEL

" YIN

(vocative) these all
(everything)
(mentioned)
(above)

connected,
inter-related, are
interdependent
(not self-existing)

O now ! All these are inter-related,

ॐ नमो भगवते वासुदेवाय ॥

TEN "DREL " TOE"FA " IN NG"TSUG " MEL"FA " YIN

connection, going own power without is
inter-related together

inter-related together
(like pillar and beam)
(In all this flow of interconnected events, ego and its
objects cannot be found to be anywhere existing, in truth
they cannot function by themselves.)

And this inter-related joining is without independent power of its own,

of its own,

PHAR " GYUR " TSHUR " GYUR " LZUN " NANG " GYU " MA " YIN

there change here change lie, appearance, illus- is
false ideas ion

(All the appearances of samsara and nirvana, for they are endlessly changing, can never actually be found to be existing as substantial entities, for actually it is our mind that is changing, saying 'it is good', 'it is bad', 'it is mine', 'it is yours' - and thus we deceive ourselves endlessly with this unceasing flow of false notions.

(tions.
Changing here and there, all appearances and ideas are
merely false illusions.

...ing here and
ely false illusions.

အကယ် အံ့ ခုဒ္ဓိန္ဒ ၄၁ နံရံ ခုဒ္ဓိန္ဒ ၄၁ နံရံ
"NANG" WAI "ZUG" NYAN "

GAL"ME " ZJHIN"LU " NANG"WAI " ZUG"NYAN " YIN
appearance's reflected is

GAL "ME " ZJHIN
fire-trail(\$) as, like appearance's reflected is
{(\$) Ring made by swirling burning} image
{ stick etc.. like a circle of fire, so

As a swirling torch looks like a circle of fire, so all appearances are just as reflections.

O now ! All these are inter-related, and this inter-related joining is without independent power of its own. Changing here and there, all appearances and ideas are merely false illusions. As a swirling torch looks like a circle of fire, so all appearances are just reflections.

...ly false illusion
rcle of fire, so all app

कु. प्रिन्. पत्रिक ५ सुग. व सुद. वि. के. ११
" LA " NYII
" SHOG

CHU "SHING " ZJHIN " LU " SHOG " LA " NYING " PO " MEL
life-force to essence (&) not

CHU "SHING " ZJHIN " LU " life-force to essence not
plantain, as, like (\$)&ie. Not }
banana tree that keeps our lives together. }
{ (\$) The force that keeps our lives together. }
permanent, easily destroyed. }
our lives are without essence.

{§) The force that keeps
permanent, easily destroyed.
Like the banana tree our lives are without essence.

ཕུ་བ་བཞིན་དུ་ཆོ་ལ་སྤྱོད་པ་མེད།

BU"WA " ZJHIN"LU " TSHE " LA " NYING"PO " MED

bubble as, like lifespan to essence not

Like bubbles our life-spans have no essence,

ཁུག་སྤྱོད་པ་བཞིན་དུ་བརྒྱུད་ན་མེད་པ་ཡིན།

KUG"NA " ZJHIN"LU " TUD " NA " JIG"PA " YIN

flower as, like subdued, if destroy be
crushed

If crushed they are destroyed like a flower.

མིག་གྱུ་བཞིན་དུ་བརྒྱུད་ན་མེད་པ་ཡིན།

MIG"GYU " ZJHIN"LU " GYUD " NAE " LZE"PA " YIN

mirage as, like, lives as beauty is
(Our lives are endlessly fascinating yet their beauty)
(is essentially empty and unsatisfying like that of a)
(mirage.)

Our lives are like the beauty of a mirage.

Like the banana tree our lives are without essence.
Like bubbles our life-spans have no essence, if crushed
they are like a flower. Our lives are like the beauty of
a mirage.

མེ་ལོང་གྲུག་ས་བརྒྱུད་ཕྱི་ཕྱོད་བཞིན་པ་ཡིན།

ME"LONG " ZUG"NYAN " TA"WUR " DEN " LEN " LRA

mirror reflection like true true, as, like

All appearances have as much truth as the images seen
in a mirror.

ཐུན་དང་མེ་ལོང་གྲུག་ས་བཞིན་དུ་ཕྱི་ཕྱོད་པ་ཡིན།

TRIN " DANG " NA"WUN " ZJHIN"LU " LOD " LOD " LRA

cloud and fog, mist as, like stay, stay similar
live

They remain as steadily as clouds or mist.

དེ་ལྟར་གྲུག་ས་བཞིན་དུ་ཕྱི་ཕྱོད་པ་ཡིན།

LRA " DAG " SHED"MA

enemy ego butcher, this also like this
grasping dangerous form

This enemy, the demonic ego grasping, is also like this,

ཡོད་ཡོད་རྩ་ཏུ་མེད་པར་ཡོད་པ་མེད།

YOD " YOD " DRA " TE " NAM " YANG " YOD " MA " NYONG

have, have, like this never exist not had
exist exist

For although it seems to really exist, yet in fact it has never existed at all.

All appearances have as much truth as the images seen in a mirror. They remain as steadily as clouds or mist. This enemy, the demonic ego grasping, is also like this, for although it seems to really exist, yet in fact it has never existed at all.

འདྲ་འདྲ་རྩ་ཏུ་གང་ལུ་འགྲོ་མེད།

DEN " DEN " DRA " TE " GANG " LU " ANG " DEN " MA " NYONG

real, emphasis like this wherever real, not had
true whatever true
{Appearances, emotions, etc. all seem to us to be real-
ly, something, yet if we examine them dispassionately,
free of the grasping notion that we need and rely on
them, they will be found quite empty, insubstantial and
powerless. to be }

All that seems to be true and actual has in fact been al-
ways without any truth whatsoever.

ཡོད་པ་ཡོད་པ་རྩ་ཏུ་མེད་པར་ཡོད་པ་མེད།

NANG " NANG " DRA " TE " LHO " KUR " YUL " LAE " LAE

appear- emphasis like this (\$) object from gone
ance(&) saying it is this or that but not knowing exactly, or
(\$&) not knowing at all yet giving some strong opinion.
(&) They appear - relative truth, they are not real - ab-
solute truth.

Although appearances seem to be something, they are in
fact beyond being real objects about which we can give
some opinion.

འདྲ་འདྲ་ཏུ་མེད་པར་ཡོད་པ་མེད།

DE " LA " LAE " KYI " KHOR " TO " GANG " ZHIG " YOD

to deeds, of wheel, which, have
karma cycle whatever
{The false appearances of samsara.
The flow of karma arises but is empty like a reflec-
tion in a mirror, only the grasping ego makes it strong-
ly real and so suffers. }

Since this is the case, whatever cycles of karma there are

འདྲི་ན་ཏེ་ཡུར་རང་བཞིན་མེད་ན་ཡང་།

DI "NA " DE "TAR " RANG "ZJHIN " MED " NA "YANG

still like that nature without anyway

These are also similarly without any inherent self-nature, yet

ཆུ་ནང་ཟླ་བའི་དབྱིལ་མཐོང་ཡིན་པ་ལྟར་།

CHU " NANG " DA "WLI " KYIL "KHOR " SHAR "WA " TAR

water in moon's circle rise, like
dawning

They still arise like the disc of the moon's reflection in the water.

ལས་འབྲས་འདྲི་ན་ཏེ་ཡུར་པ་སྤྱོད་ཆོས་འབྲུ།

LAE " DRAE " LI "NI " LZUN "PA " NA "TSHOG " TRA

deeds result this karma lies, false all, variety variegated
(devoid of true validity)

These karmic actions and their results show many different false forms,

སྤངས་པ་ཏེ་མཐོང་དུ་བྱེད་དོན་ཅུ་ནང་།

NANG "WA " TSAM "DI " LANG " DOR " JA " O "ANG

appearance only

take, (§) throw out, do imperative
accept cast out
(§) This is necessary until enlightenment is reached in order to keep us strongly on the quick path. And even after the illusoriness of all appearances is realised one must still act outwardly in a virtuous way so as to inspire others and lead them into the Dharma.

Yet with these mere appearances we must still be careful to practice virtue and abandon sin.

All that seems to be true and actual has in fact been always without any truth whatsoever. Although appearances seem to be something, they are in fact beyond being real objects about which we can give some opinion. Since this is the case, whatever cycles of karma there are, these are also similarly without any inherent self-nature, yet they still arise like the disc of the moon's reflection in the water. These karmic actions and their results show many different false forms, yet with these mere appearances we must still be careful to practice virtue and abandon sin.

མི་ལམ་ཡུལ་དུ་ལ་མའི་མེ་རབ་རྩོད་ཅོད།

MI "LAM " YUL " LU " LA " MAI " ME " BAR " TSHE

dream object in beautiful fire blaze, if,
woman's hair burn when

When a beautiful woman dreams that her hair is burning,

རང་བཞིན་མེད་ཀྱང་ཚ་བས་འཇགས་པ་ལྟར།

RANG " ZJHIN " MED " KYANG " TSHA " WAE " JIG " PA " TAK

nature not yet, heat fear, similar
also terrified

She is terrified by the heat, although the fire does not really exist.

དེ་ལྟར་ཁམས་ལ་སྐྱེས་རང་བཞིན་མེད་ན་ཡང་།

NYAL " KHAM " LA " SOG " RANG " ZJHIN " MED " NA " YANG

hell realm and so on nature not yet, but

Now the hell realms and so forth are similarly without inherent substantiality, yet

འོ་སྐྱེས་ཚུགས་ལ་འཇགས་པས་སྤང་བ་ལྟར།

TSO " SRËG " TSOG " LA " JIG " PA " PANG " WAR " JA

boil, roast, all to fear, therefore abandon do
cook burn this (sins and their
(of bodies) (root of grasping)

We are frightened by all this cooking and burning therefore we must abandon the actions which lead there.

When a beautiful woman dreams that her hair is burning she is terrified by the heat, although the fire does not really exist. Now the hell realms and so forth are similarly without inherent substantiality, yet we are frightened by all this cooking and burning and therefore we must abandon the actions which lead there.

ཚད་བས་མཐུལ་ཆེ་རྒྱ་ནག་ཡོངས་མེད་ཀྱང་།

TSHAL " WAE " TRUL " TSHE " MUN " NAG " YONG " MED " KYANG

heat by mistaken, then dark, black all not also
deluded obscured

When we are delirious with fever, then, although it is not all dark and black

གིས་རིང་ཡུག་སུ་རྒྱ་ཁྱིལ་ཡོད་པ་ལྟར།

TING " RING " YUG " SU " GYU " ZHING " TSHUB " WA " TAR

deep long like unconsciousness suffocated, like,
(and so we require help and medi-) choked as
(cine

We feel suffocated as if we were suffocating and going unconscious.

མ་རིག་ཆོག་པ་ལྟར་འཁོར་མེད་ན་ཡང་།

MA " RIG " TSHOG " LA " RANG " ZHIN " MED " NA " YANG

ignorance and so on to self-nature, not yet
self-existence

Similarly although ignorance and its associated factors are also without inherent self-existence,

ཤེས་རབ་གསུམ་གྱིས་ཡུལ་འཁྲུག་པ་ལྟར།

SHE " RAB " SUM " GYI " TRUL " WA " SAL " WAR " JA

wisdom (§) three by madness, clear away do
(§) arising from illusion
(study, reflection,) ("It is through hearing the teach-
(and meditation.) ing that this wisdom is developed.)

Its confusion must be cleared away by means of the three kinds of superior knowledge.

When we are delirious with fever, then, although it is not all dark and black, we feel suffocated as if we were suffocating and going unconscious. Similarly although ignorance and its associated factors are also without inherent self-existence, its confusion must be cleared away by means of the three kinds of superior knowledge.

རོ་མོ་མཁན་གྱིས་ཤི་ལྟར་གྱི་ལྟེན་པ་ལྟར།

ROL " MO " KHAN " GYI " PI " WANG

" LU " LANG " TSHE

musician by sixteen string- singing is,
ed guitar when

When a musician is playing the lute and singing,

ཅ་ཏ་ན་སྒྲ་དེ་རིང་འཁོར་མ་མཆིས་མེད།

CHAD " NA " DRA " DE " RANG " ZHIN " MA " CHI " MOD

examine if sound this nature
(See it as a mere temporary and empty not exist do
(causes operating together, like the effect of various)
(the musician's hand, his knowledge etc. the strings of the lute)
(also are not ultimate things but are themselves also
(the result of other situations - and so on in the great)

appearances, like phenomena, all born destroy do
all that can dharmas, (§)
be seen and things that
taken as real can be conceptualised
(§) Our own ignorant grasping makes appearances seem
(truly real. }

ཡོད་ཡོད་ཀྱི་ཕུར་པདྟ་ལྷ་མོ་ཆོས་ལ་སྟོང་།

matter, real like happiness sorrow many experience
existence

When a musician is playing the lute and singing, if we examine the sound it will be seen to be without inherent self-existence. To all those who do not examine it, it sounds like sweet-sounding music which dispels the sorrows in people's minds. Similarly if we examine all karmic actions and their consequences, we will see that they lack inherent self-existence either as a whole or in the constituent parts. When we see appearances as really substantial, then all things come to be created and destroyed. When we take things to be really existing we get many different experiences of joy and sorrow.

ཡི་ཐིག་པའི་བུ་ཡི་ཐིག་པའི་བུ་

water of drop, by pot
When a pot is filled by an

When a pot is filled by drops of water,

" THIG " DING " LOE " BUM " 1

water drop first, by pot MI KHENG "SHING
It is not the first drop of water not fill ing

It is not the first drop of water which fills the pot,

अमृतं तस्यैव जलम् water which fills the pot,

THA "MA " LA "SOG " RE "RE
last and so on one by one

last and so on one by one not done
Nor the last, nor any one of

Nor the last, nor any one of the separate drops that

enter it,

ཏེན་རྩོད་ཆུ་ལ་བཞག་པ་ལྟར་ལ་གྲུ་བ་ལྟར་།

TEN "DREL

" TSIG "PAE " BUM "PA " GANG "WA " TAR

interdependance, mass, by pot full like,
interrelation

(So that in fact the fullness of the pot is just a temporary condition dependant on the conjunction of various incidental factors such as there being a pot, drops of water entering it in sufficient quantity that they gradually cause it to fill up before they evaporate or leak away.)

For it is by all the drops connected together that the pot is filled.

འདི་སྤྱད་རྩོད་ལྟར་གྲུ་ལྟར་གྲུ་བ་ལྟར་།

DE

" LUG

" DRAE "BU " GANG

" GI

" NYONG "WA " NA

happi- sorrow result whatever by experience then
ness (of our past virtuous and sinful actions.)

And similarly with whatever happiness and sorrow we experience as a result of our actions,

ཐུ་ཡི་སྤྱད་ཆུ་ལ་བཞག་པ་ལྟར་ལ་གྲུ་བ་ལྟར་།

GYU

" YI

" KAD "CHIG " DANG "POE " MA "YIN "ZHING

cause of moment, first, by not is
instant

They do not come from just the first moment of the cause,

ཐུ་ཡི་སྤྱད་ཆུ་ལ་བཞག་པ་ལྟར་ལ་གྲུ་བ་ལྟར་།

THA "MAI " KAD "CHIG " SOG " KYI " MA "YIN " KYANG

last

moment

and so on by not do but
(ie. all the moments between first and last.)

Nor from just its last moment, and so forth,

ཏེན་རྩོད་ཆུ་ལ་བཞག་པ་ལྟར་ལ་གྲུ་བ་ལྟར་།

TEN "DREL

" TCHOG "PAE

" DE

" LUG

" NYONG "WA

" GYUR

interdependance various happi- sorrow experience arise
ness (§)

(§) The happiness and sorrow are themselves not substantial entities with a self-nature of their own. They are mere temporary occurrences that exist briefly with the conjunction of certain factors. They are thus always open to change, since both they and many

((factors having had a beginning, must also have an end.
 (Both cause and result being dynamic, it is like the in-
 substantial flow of a dream or a cinema picture.))

For it is the connection of all the various moments and factors that gives rise to experiences of happiness and sorrow.

When a pot is filled by drops of water, it is not the first drop of water which fills the pot, nor the last, nor any one of the separate drops that enter it, for it is by all the drops connected together that the pot is filled. And similarly with whatever happiness and sorrow we experience as a result of our actions, they do not come from just the first moment of the cause, nor from just its last moment, and so forth, for it is the connection of all the various moments and factors that gives rise to the experiences of happiness and sorrow.

ལོ་མ་མ་འཕྱུར་གཅིག་གི་ཕྱི་ཕྱོད་ལྟར་འདྲི།

E"MA " MA"AG " CHIG"BOE " NYAM" " WAI
 wonderful without lonely pleasant,
 examining delightful

How amazing ! When we stay unconnected and free of mental activity,

ལྟོ་འདྲི་ལྟར་གྱི་ཕྱི་ཕྱོད་ལྟར་འདྲི།

NANG"WA " DI " LA " NYING"PO " MA " CHI"MO
 appearance this to essence not have
 (ie. not truly real)

We experience a feeling of joy, but that also is without essence.

རྟོ་འདྲི་ལྟར་གྱི་ཕྱི་ཕྱོད་ལྟར་འདྲི།

ON"KYANG " YOD"PA " TA"BUR " NANG"WA " YI
 yet exist like, as appearance of

Yet still there seems to be something there.

ཆོས་རྟོ་འདྲི་ལྟར་གྱི་ཕྱི་ཕྱོད་ལྟར་འདྲི།

CHO " DI " LAB " TE " NAM"PAE " THONG"WAK" KA
 dharma this deep thus low, understand diffi-
 stupid cult

This deep dharma is difficult for low people to understand.

How amazing! When we stay unconnected and free of mental activity, we experience a feeling of joy, but that also is without essence. Yet still there seems to be something there, This deep lharma is difficult for low people to understand.

དེ་ནི་ཉིད་རྒྱུ་མཉམ་པར་རྟོག་པ་ན།

DA "NI " TING " LI IN " NYAM " PAR " JOG " PA " NA
 now samadhi, entering the state if,
 absorbed of equality when
 contemplation

Now if we stay in deep contemplation

དེ་ནི་ཁོ་ལྟར་ལྟར་མཉམ་པར་ཉིད་ལྟར་ལྟར་།

NGE " WAR " NANG " WA " TSAM " YANG " CHI " ZHIG " YOD
 true appearance whatever also what have
 (ie. none)

What reappearances do we find existing there?

ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་།

YOD " PA " CHI " YOD " MED " PA " ANG " CHI " ZHIG " YOD
 none what exists without also what have
 either

What is there that exists or does not exist?

ལྟར་ལྟར་དེ་ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་།

YIN " MIN " NAM " CHA " GANG " LU " SU " ZHIG " YOD
 is not conviction, whatever whoever have
 (good, bad) strong belief
 (mine, yours etc.)

How could there be any strong conviction about 'is' or 'is not'?

ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་ལྟར་།

YUL " DANG " YUL " GYI " SHO " NYID " MA " CHI " SHING
 object and object of dharmata, not exist
 nature

There are neither objects nor objects' nature, and so

ལང་རོ་རྒྱ་ལྔ་ལྔ་རྒྱ་རྒྱ་ལྔ་ལྔ་

LANG "DOR " KUN " DRAL " TROE"LANG"DRAL"WA " YI

take, throw all separate free of conceptual of
accept out from from elaboration, simple

Being from from accepting and rejecting, and free of
conceptual elaboration,

ལྔ་ལྔ་ལྔ་རྒྱ་རྒྱ་རྒྱ་རྒྱ་ལྔ་ལྔ་

NYUG"MAI " NGANG"" LU " LO"DRG " MA " CHO"WAR

unchanging state in intellect not artificial

If in this unchanging state where intelligence is free
of artifice

ལྔ་ལྔ་ལྔ་རྒྱ་རྒྱ་རྒྱ་རྒྱ་ལྔ་ལྔ་

LHAN"NE " NAE " NA " KYE"BU " CHEN"POR " GYUR

peaceful stay if person great become
(ie. great beings able to help others)

We stay peacefully, we shall become great beings,

Now if we stay in deep contemplation what real ap-
pearances do we find existing there? What is there that
either exists or does not exist? How could there be
any strong conviction about 'is' or 'is not'? There are
neither objects nor objects' nature, and so, being free
from accepting and rejecting, and free of conceptual el-
aboration, if in this unchanging state where intelligence
us free of artifice we stay peacefully, we shall become
great beings.

ལྔ་ལྔ་ལྔ་རྒྱ་རྒྱ་རྒྱ་རྒྱ་ལྔ་ལྔ་

DE"TAI " KUN"LAOB " JANG"CHUB"SEM " LANG"NI

like that relative Bodhicitta and

In that way by the practice of

ལྔ་ལྔ་ལྔ་རྒྱ་རྒྱ་རྒྱ་རྒྱ་ལྔ་ལྔ་

DON"DAM " JANG"CHUB"SEM " LA & CHAD"PA " YI

absolute Bodhicitta to practice by

Relative and absolute Bodhicittas,

ཚོགས་གནས་པར་ཆད་མེད་པར་མཐར་ཐུན་ནས།

TSHOG " NYI " BAR"CHAD " MED"PAR " THAR"CHIN " NAE

accumulation two obstruction without fulfillment then
lation (merit and wisdom)

The two accumulations will be completed without difficulty, then

རང་གཞན་དོན་གནས་ཕྱན་ཕྱུམ་ཚོག་པར་ཤོག།

RANG " ZJHAN " DON " NYI " PHUN"SUM" TSHOG"PAR " SHOG

self others benefit both all good things must
(ie. Complete Enlightenment for all beings.)

We must make full and wonderful benefit for both ourselves and others.

In that way by the practice of relative and absolute Bodhicittas, the two accumulations will be completed without difficulty, then we must make full and wonderful benefit for both ourselves and others.

དགྲ་བོ་གནད་པ་དབང་པས་མཚོན་ཆའི་པོར་པོ་ཞེས་བྱ་བ།
འཛིགས་པའི་གཙུག་ཅན་སྐྱེ་ཚོགས་ཀྱི་པའི་ནགས་ཁྱེད་དུ། ལྷན་
རྒྱུ་གས་རྒྱུ་གས་པའི་རྒྱལ་ཡོད་པ་དེ་མཐོང་ནས་ཀྱང་ཆོས་པོ་དེས་སྒྲི་
མ་དམ་པའི་གསུང་ལྟར་བསྐྱེད་པས་ནས། དུས་ཀྱི་སྤྱུགས་མ་ལ་
འཛིགས་པ་དང་བཅས་པའི་ནགས་ཁྱེད་དུ་རྩམས་སྐྱེད་པས་
པའི།

དེས་ཨ་རི་ཤ་པ་གནད་ནས། ཨ་རི་ཤ་པ་ལྟར་གསུང་པ་དག་པའི་
སེམས་ཅན་མང་པོ་འདུལ་པའི་ཁྱིམ་ཁྱེད་ཀྱི་ཚུལ་མཚམས་མེད་པར་
རྩམས་སྐྱེད་པས་ལས་རྒྱུ་གས་པ་འཕྱུངས་པའི་ཚོགས་སྐྱེ་
བཅད་པ་འདི་གསུངས་སོ།

Regarding this text 'The Wheel of Sharp Weapons which Destroys the Enemy', in the forest retreat where fearful beasts prowl, the yogi, Dharmarakshita, who was both a scholar and a sage, composed it on the basis of his own Guru's teaching. And in this present dark age he put it into practice in his fearsome forest retreat. He gave this teaching to Atisha, and Atisha also gained realisation by practicing it wherever he went in order to control those beings who were difficult to educate. And he wrote these verses,

ཁོ་ཡང་རྒྱལ་སྐྱོད་སྤངས་ནས་དཀའ་བ་སྤྲོད་པའི་ཆོ།

KHO "WCE " GYAL "SRID " PANG " NE " KA "WA "SHAI "MI " TSHE
me, by kingdom abandon then difficult when
practice

When I abandoned my kingdom and practiced ascetism

བཅོས་ཀྱིས་ལུང་གསལ་བས་བླ་མ་མཆོག་དང་ཟེལ།

SO "NAM " SAG "PAE " LA "MA " CHOG " DANG " JAL
merit collect Guru excellent and meet

I collected merit enough to meet my most excellent Guru

དམ་ཆོས་བདུན་ཅེ་ནི་བསྟན་ཆོས་དབང་བསྟན།

DAM " CHO " LUD "TSI " LI " TAN " SHO " WANG "KUR
holy Dharma liberating this doc- Dharma initiation
elixir trine

who taught me the liberating elixir of this holy Dharma and gave me initiation.

དེ་སངས་ཀྱི་ཐོག་པོ་ཐོག་ཆོས་ཀྱི་ཁྱེད་ཀྱི།

DENG "SANG " NYEN "PO " THOB " NE " TSHIG " KYANG " ZUNG
nowadays antidotes got then words also hold
(§) Remedy for the kleshas.)

Nowadays I have gained full power with this antidote and teach it to others.

ལྷུང་པའི་མཐོང་ལ་ལྷུང་པའི་མཐོང་ལ་ལྷུང་པའི་མཐོང་ལ།

DRUB "PAI "THA " LA " CHOG "RE " MA " SHI "PAE
philosophy, to bias, narrow, selec- not do, by
view tion and exclusion

By not being narrow in my philosophical outlook

ལྷོ་ལྷོ་སྒྲིལ་བཤུམ་ནས་ཀློན་ལ་བསྐྱབ་པའི་ཆེ།

LO "DRO " TRAM " NE " KUN " LA " LAB " WAI " TSE

intelligence spread all to teach when

With spreading open intelligence I have given teaching to all, and then

ལ་མཆོན་དཔག་མེད་བདག་གིས་མཐོང་མེད་ཀྱིས།

YE " TSHAN " PAG " ME " DAG " CI " THONG " MO " KYI

wonderful measureless me by saw therefore

I saw measurelessly wonderful things.

སྤྱིག་ས་མཆི་དུས་འདིར་ཆོས་འདི་ལན་ལའ་འབྱུང་།

NYIG " MAI " LU " DIR " SHO " DI " PHAN " FAR " JUNG

degenerate time here lharma this benefit arise

Since in these degenerate times this lharma teaching brings benefit.

When I abandoned my kingdom and practiced ascetism I collected merit enough to meet my most excellent Guru, who taught me the liberating elixir of this holy lharma and gave me initiation. Nowadays I have gained full power with this antidote and teach it to others. By not being narrow in my philosophical outlook with spreading open intelligence I have given teaching to all, and then I saw measurelessly wonderful things since in these degenerate times this lharma brings benefit.

ཞེས་གསུངས་ནས། རྒྱ་པོད་ན་སྤྱོད་མ་པས་མ་གྱིས་མི་བྱམ་པའི་
ནང་ནས། འཛོམ་ལྡན་འདས་ཆེ་བའོན་སྤྱི་པ་ས་ལ་སྤྱིག་ས་པ་ཡི་
དམ་གྱི་ལྟ་དཔག་དུ་མ་མཆིས་པས་ལུང་བསྟན་པའི་སྤྱོད་མ་
སྤྱོད་དང་ལྡན་པ་ལྟ་བུ་སྤྱི་ག་ལ། དཔལ་མཐོང་ཁོལ་གྱི་གསུམ་
བུ་མ་རྒྱུ་པ་འདུལ་བའི་ཆོས་སྤྱི་གནད་བསྟེ། ལོ་པཎ་ཀྱང་
རྒྱལ་བ་ཡབ་སྐུ་མཆོད་ཀྱིས་མཆོད་དོ།

Thus he said. Amongst all his countless disciples in India and Tibet, Bhagawan noble Tara and immeasurable Wishing Gods predicted Upasika (aBrom-ston-pa) to be the suitable disciple. Atisha gave this teaching to aBrom-ston-pa in order to pacify the rough disciples in Tibet. This book was translated from Sanskrit into Tibetan by Atisha and aBrom-ston-pa.

